

Volume LXXX



Number 22

THE CONGREGATIONALIST

Boston Thursday 30 May 1895



REV. AMORY H. BRADFORD, D. D.

THE eternal problems are pressing for solution with an intensity never before known. As science has enlarged the universe, as humanity has risen in dignity, the old questions come back and clamor with tenfold eagerness for an answer. Is there personality back of phenomena? Is there any infallible right? Is there any way in which he who has been wrong can get right? If a man die, shall he live again! Any teacher, in the pulpit or elsewhere, who has answers for these questions will be sure of an audience. . . . Freedom of thought in the Puritan churches has been bought at too dear a price to be easily relinquished.—Dr. Bradford, in *The Pilgrim in Old England*.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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EDUCATION.

— Prof. W. G. Hale of Chicago University has been chosen director of the American College of Classics in Rome.

— Gen. O. O. Howard recently paid Pomona College a visit, and showed his faith by donating to it 160 acres of land.

— Mr. J. Hardy Ropes, Andover Seminary, '93, has been appointed instructor in New Testament criticism at the Harvard University Divinity School.

— The University of the City of New York has received \$250,000 from a donor whose identity is not revealed, but who is believed to be Miss Helen M. Gould, one of the daughters of the late Jay Gould.

— Howard University of Washington, D. C., held the anniversary exercises of its theological department on the evening of May 25, Justice Brewer of the United States Supreme Court giving the address and President Rankin conferring diplomas upon four of the students. One also received a certificate and another a personal letter of commendation from the dean. The scrupulous care with which the university guards the high significance of her degree of B. D. is indicated by the fact that it is given only to those who have won a previous B. A. The enjoyment of the occasion was marred by the announcement that the A. M. A. is compelled to cut down its appropriation to the college almost a fourth. This means the dismissal of all outside helpers who are city pastors and whose instructions have been so valuable. Three of the graduates supported themselves entirely throughout the course.

ALREADY ARRIVED.—The novelties for spring draperies and hangings have been arriving in this country by the incoming steamers of the last few weeks, and it is to be noted in the news columns of the daily papers that very large consignments have been forwarded to the house of Paine Furniture Company in this city. Some of these new goods are reported to be of wonderful beauty, and they are all listed at very low figures under the new tariff law. The first of these new goods to be offered has gone on their counters this week, and is more fully described in another part of this paper.

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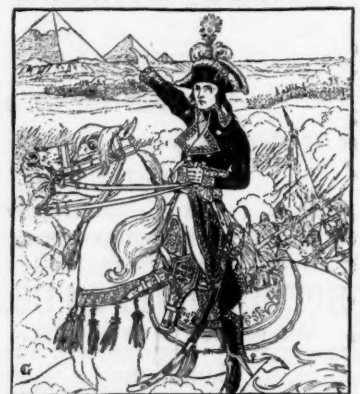
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THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 30 May, 1895

Number 22

OUR ORIENTAL TOUR.

Dr. Dunning's eleventh letter appears this week.
May 31-June 5: Constantinople.
June 6-10: The Danube, Buda-Pesth and Vienna.
June 13: Paris; 14: London; 23: New York.
Illustrated Souvenir List, 10 cents.
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The special article on the Administration of the Board, which appeared in *The Congregationalist* March 14.
The editorial in the same number.
A bird's-eye survey of the field prepared by the secretaries.
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WE often have felt and more than once have said that the moderator of our National Council should be more than a mere chairman. Only men of large wisdom and experience and of national reputation are chosen to this high office. The assembling of such a body furnishes an occasion most appropriate for utterances by such leaders of their convictions upon the great questions of the hour, and such a use of such an opportunity would inspire not only the council itself but all our churches. This practice has prevailed for many years in England and with the best results. In our sketch of Dr. A. H. Bradford, on page 836, his desire to see it adopted here is stated. Many of our most eminent men agree with him. We are glad to say that the provisional committee of the National Council has made arrangements for such an address by the retiring moderator, Dr. Quint, at Syracuse next autumn, before he surrenders the chair to his successor. It is to be hoped that the council will provide by the adoption of a suitable by law that such an address shall become a regular feature of the triennial gatherings of the council. Only good can result.

We publish on page 857 the resolutions passed unanimously and by a rising vote by the General Association of the Congregational Churches of this State last week at Lynn in regard to the now familiar case of the church and pastor in Medfield. We desire especially to call the attention of business men everywhere to them. A more flagrant example of injustice and meanness hardly could be found than that which prompted these resolutions. We trust that the church and pastor in Medfield will be cheered by this additional evidence that they possess the cordial sympathy of their fellow-Congregationalists, as they also must possess that of all honorable men, throughout our own State and everywhere else.

Western college presidents are numerous hereabouts. It is not long since the youthful President Penrose was in Boston, inspiring every one with whom he came in contact with his own enthusiasm for Whitman.

Now President Fuller of Drury and President Simmons of Fargo are here, trying their best to secure enough funds for their respective institutions to make available Dr. Pearson's contingent gifts. Dr. Fuller reports that Drury has more students than any of our Western colleges, and it certainly occupies a region to which no other similar institution ministers—Northern Arkansas, Southeastern Kansas, Indian Territory, Oklahoma and Northeastern Texas being its natural field. Mr. Simmons, for his part, thinks that Fargo is set in the midst of great possibilities, and he has faith to believe that the institution will soon be brought to a satisfactory financial basis. If any one works harder than Western college presidents during their stay in the East, he must be in danger of nervous prostration. Speaking of Fargo suggests an immediate present need, that of a chemical balance for its laboratory, the satisfaction of which would be a cause of much gratitude to faculty and students alike.

The pressing of the movement in the Presbyterian General Assembly last week for assembly control of the seminaries appeared to be part of a persistent purpose. The boycott against Union Seminary was, it is true, adopted in general terms and is likely to cause embarrassment to the presbyteries on that very account, but, between the lines, both those who voted for it and the interested public will read the name of the institution which stands by Dr. Briggs. How the action which forbids the Presbytery of New York, and, by implication, all other presbyteries, to receive under their care students who choose to study outside the approved seminaries is to be reconciled with the pleas of the Board of Education for more money to build up the depleted ministry by helping students, is a matter which does not seem to have been considered. The result is likely to be an increase of the already common practice on the part of students of dispensing with the care of presbytery and, after gaining their license elsewhere, entering the Presbyterian Church as licentiates. In regard to Union Seminary itself there seems to be a plan to make the institution an undenominational school of theology. "If the Presbyterian Church can get along without us," one of the prominent trustees of the institution is reported to have said, "we can get along without the Presbyterian Church." But surely the Assembly cannot stop just here. The next step must be some kind of personal censure upon the professors, trustees and supporters of an institution in which no Presbyterian student can pursue his studies without, *ipso facto*, becoming debarred from the Presbyterian ministry. But these professors and trustees are ministers and ruling elders in good standing in the church, and cannot be attacked without a trial. We shall be curious to note whether the Presbyterian Church will be content with boycotting the boys.

The blithe and jaunty fashion in which Admiral Kirkland, U. S. N., has attempted to waive aside the awful facts of the Armenian massacres, as if they were merely imaginary, would be ludicrous if the subject were not so tragic and of such international importance. Touching briefly at the coast several hundred miles from the scene of the massacres and evidently having no facilities for ascertaining the truth, except by accepting the statements of the Turkish officials, Admiral Kirkland has decided and reported that much ado has been made about little or nothing, whereas residents of the country who speak its language and have every opportunity to know the facts contradict him flatly and prove their statements. The worthy officer has shown his limitations as an investigator and diplomatist, and no such mission should be entrusted to him again. Mr. Gladstone accepts as true the reports from interior Armenia, as also do our British Nonconformist brethren.

MISSIONARY STOCK EQUAL TO ANY.

It pleases certain persons every now and then to intimate, half in jest, half in earnest, that sons of ministers are more apt to go to the bad than other men's sons. This accusation has been disproved as often as it has been made, the appeal to facts invariably showing the persistence of righteousness in ministerial families from generation to generation to a degree that compares favorably with the showing in non-ministerial stock. Indeed, it is always easy to cite conspicuous instances of ministers' sons whose careers have added luster to the family name. Of late this ancient witticism, this unjustifiable canard, has been directed more particularly against the sons of missionaries, the residents of the Sandwich Islands being the special target. Such critics are handled vigorously by Mr. Gulick in our present issue, and what he has made clear respecting the descendants of the first heralds of the cross in the Sandwich Islands could easily be duplicated if one's vision could sweep over the entire field of missionary operations.

It would indeed be an interesting study to take one country after another and trace the history of the children of various missionaries. The investigator would surely be surprised at the number of families in whom from father to son, and to grandson, too, the missionary impulse has burned. He would find, for instance, families like the Schaufliers and the Gulicks, the Ballantines and the Humes, the Chandlers and the Fairbanks, the Bissells and the Howlands, with six, eight, ten, a dozen or more, representatives on mission soil. He would discover Rev. D. W. Poor perpetuating in India the work of a sainted father, and Rev. H. O. Dwight at Constantinople absorbed in the same undertaking to which his father gave his best years, and young men like Dr. Burt Bridgman who has but recently rejoined his parents in South Africa. The number

of young men and women born on foreign soil, aware of all the hardships involved in missionary life, who nevertheless, on completing their studies in this country, have returned to the lands of their birth, bearing the commission of the American Board or some other organization, is simply remarkable. It is in itself a convincing testimony to the nobility of the foreign missionary enterprises and the reactive influence of participation in it.

Intellectually, too, sons of missionaries hold their own. Coming to this country in their early teens, after undergoing that separation from their parents which seems almost cruel, and being shifted from home to home, knowing often no other home than that which an institution provides, they nevertheless take high rank in our high schools, academies and colleges. It is no unusual thing for missionaries' children to be found among the first half-dozen scholars in their classes. At Harvard University this year two of the brightest and most popular students are sons of Rev. D. C. Greene, D. D., one of the first missionaries to Japan. A son of Rev. E. S. Hume, now a sophomore at Yale, took the prize for the best entrance examination, and a brother of his in the Freshman Class is also a fine scholar. As to sons of missionaries who settle in this country as professional or business men, they make useful citizens, acquit themselves honorably and in many cases gain eminence in one sphere or another.

He who sneers at the children of missionaries is either an ignoramus or a knave. Missionaries do not have and do not claim a monopoly of noble Christian living, nor is their work so much finer in its texture as to outrank worthy Christian service at home. But when a man crosses the wide ocean or penetrates dense forests, when he exposes himself to tropical perils, when he cuts himself off from friends and fellowships and the rich and varied interests of modern Europe and America, it would seem as if men who sit in comfortable arm-chairs, who enjoy to the full their creature comforts, who never make a single effort to relieve the heathen at home or abroad, could find something better to do than to ridicule and slander missionaries and their children.

PENTECOST IS AT HAND.

One of the fulfilled prophecies of Scripture is that in which our Lord said of the Spirit whom he was to send to us, "He shall not speak of himself." He comes as a revealer and a witness; and, as Christ identifies himself with the church in its conflicts and its sorrows, the Spirit makes himself an utterance through it in the world. On the day of Pentecost, in that wonderful outpouring of which every later day of grace has been a renewal, the first effect of the Spirit's coming was to make of the disciples, who a little while before had fled away from the high priest's guard, fearless and unfaltering preachers of Christ. The witness to the power and activity of the Holy Ghost is twofold—Christ's prophecy and the success of his church. He is the dynamic force of the company of believers, Comforter, Fellow-worker, Teacher, as Christ foretold; but he convicts men of sin and builds up the character of believers, through application of the "things of Christ." He does not speak of himself but of the will of the Father and of the work of Christ. If we seek the reticence of self-

devotion in the character of God we find it here in the activity of the Holy Spirit.

The same is true of the later history of the church. In periods of its healthy activity it is Christ's name which is most upon men's tongues. The literature of the Church is warm with love to him. Even the hymns of praise addressed directly to the Holy Spirit are few indeed compared with those which honor Christ and sing about his sacrifice. The doctrine of the Trinity is argued always from the divinity of Christ to the personality of the Holy Ghost, whereas it might seem that an easier way would be to go from the clear belief of the apostles in the real and separate personality of the Holy Ghost to the divinity of him who sends the Holy Ghost, and of whom the Holy Ghost bears witness in forgetfulness of self.

The turning point of the church's history is at the coming of the Spirit on the day of Pentecost. If it be not the birthday of the church, it is certainly the birthday of the church militant. Nor is this an exception peculiar to the beginning of the age. Faith and repentance come earlier, and study of the will of God and prayer and waiting, but fruitful activity begins when the Holy Ghost takes possession of a man or of a company of disciples and uses them for witness bearing. Easter belongs of right to the first signs of spring. All hope and expectation speak to us in the earliest birds and flowers. But the opening of summer with its harvests and its fruit bearing is associated as naturally with Pentecost—with the coming of the Spirit by whose indwelling we bring forth fruit to the glory of God. If we make more of Easter than of Pentecost, of the rising from the dead than of the coming of the living power which quickens all who live in Christ, it is because one is the supplement of the other, so that they both belong together as steps in the foundation of the working church. It is because he who puts it in our hearts to praise is he who speaks not of himself, but who takes of the things of Christ and shows them to us.

OUR STATE MEETING.

Advocates of a larger and more direct representation must have been cheered by the success of the first trial of the plan whereby each Massachusetts church may send to the State body both its pastor and a layman. Thereby was secured at Lynn last week probably the largest gathering of the sort that has ever been convened, about one half of the churches of the commonwealth being represented. We were glad to see so many young men among them and so many laymen. In all probability there will be no return to the method of representation from associations and conferences.

The meeting has gained, too, in the freshness and variety of the subjects considered. They were not so many as to scatter interest unduly, but one who stayed through the sessions must certainly have had his missionary ardor quickened, his sense of the church's responsibility for improving the social conditions in which vast sections of our population live deepened, and his appreciation of and loyalty to Congregationalism enlarged.

Ancient and venerable as our State body is, composed of elements differing considerably in age and intellectual points of view, it is, nevertheless, possessed of great vitality

and moves on in its deliberations and trend of thought to substantial unity of aim and action. We came away from the Lynn meeting more convinced than ever of the importance and usefulness of this annual assemblage. It fills a large place, and, if it is properly guided, it can be made in future years the source of still greater blessings to our churches.

THE TRUE MISSIONARY SPIRIT.

It is not peculiar to Christianity but no other religion has exhibited so high and pure a type of it. A distinguishing and conspicuous characteristic of the religion of Christ is the desire which each of its disciples feels to win others to accept it. This naturally finds expression first towards one's neighbors and friends and then reaches out towards people more remote and finally embraces the whole world in its comprehensive aim and hope.

Must we all be missionaries, then? Certainly, in some real, active sense. Each Christian must act as a missionary towards all within the reach of his influence who are not yet followers of our Lord. But does it follow that we all are called to become what may be called professional missionaries, *i. e.*, to enter the service of missionary organizations officially either in our own land or somewhere else? By no means.

It used to be claimed that every Christian young man or woman ought to become a missionary, either home or foreign, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend towards limiting the number of candidates for service, it hardly can be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service. It is far more true than it was a generation ago that only well-qualified persons are considered suitable for the work and that they are regarded with admiration and honor.

But it needs to be enforced continually and vigorously that those of us who may not be commissioned formally to be missionaries are not thereby released from our proper and necessary share of the great work. It is ours to support the missionaries with ample funds, even at the sacrifice of our luxuries. It is ours to follow their careers with intelligent interest. It is ours to uphold them by our sympathies and prayers. To do these things is at once our privilege and our duty.

They cannot do their part of the work without us. We cannot do our part without them. And just at present it is we who most need to be incited to a more loyal zeal and endeavor.

THE WEEK IN REVIEW.

The Supreme Court and Its Decision.

The more the decision denying the constitutionality of the income tax is studied the more significant does it become. As we intimated last week, while it reveals a willingness of the court to reverse former interpretations, it also shows its unwillingness to place a present real or alleged popular desire as paramount to the constitution and the views of its framers. The court has so limited the area of direct taxation that had

the same ruling obtained in 1861 the income tax then levied would have been impossible and much of the other war taxation as well, and indeed it is asserted now by some lawyers that it is questionable whether the present internal revenue laws—not to say anything about additional ones—are constitutional if the court's present ruling is to stand. It is not surprising that already there are voices raised favoring such amendments to the constitution as will permit forms of taxation which correspond to the exigencies and complexity of the present social structure. We quoted in our issue of May 23 a portion of the views of the *Yale Review* (May) on this subject, views expressed before the final decision of the court on this question was rendered. The entire article is well worth careful attention, especially by those who are satisfied, for selfish reasons, with the decision of the court. As for the personal criticism of the dissenting judges in which some journals are indulging, notably the *New York Sun*, it is unpatriotic and scurrilous.

The court's denial of the motion for a writ of *habeas corpus* filed by Mr. Debs and his associates makes their imprisonment imperative, and gives the sanction of the highest judiciary in the land to the use of the injunction as a weapon in fighting lawless strikers.

Good City Government.

Heretofore, and indeed at present in most of our large cities, the police department has been and is used to a greater or less degree by politicians as an instrument for bringing to pass certain results on election day. Indeed, so thoroughly ingrained is the conviction that the police can and will influence electors and inspection officers, that in most cities the question of the discipline and effectiveness of the force is subordinated to the question of its political complexion—witness the effort of the New York legislature to make the Police Board of New York city bi-partisan rather than non-partisan. In view of this tendency and conviction it is gratifying to see Mayor Schieren of Brooklyn appointing four men for service as election commissioners in that city who are known to be independent, above trickery, bribery or collusion with politicians and venal police officials, and in earnest in administering the law justly. The New York Board of Police Commissioners, which, under the leadership of Hon. Theo. Roosevelt, is turning the department inside out in its search for rottenness, and scaring men like Chief Byrnes and Inspector Williams so that they are resigning rather than be investigated, has also taken up this matter of honest elections and served notice on the party managers that they intend to exercise the greatest possible supervisory power over the men nominated and appointed as election inspectors, and they say they will "welcome any assistance any reputable citizens can give us, information as to the good or bad character of the men named, and as to their intelligence or lack of intelligence." If this policy is thoroughly enforced, Tammany, shorn of aid from police and inspectors, will not find as many votes recorded for her candidates as has been her wont to produce.

The new reform mayor of Cleveland, O., is sweeping out the dives and brothels, and enforcing the Sunday law in a splendidly thorough way.

The Illinois Lynching.

Danville, Ill., has been the scene of an affair which cannot be considered without a shudder or described without apologies. Two youths guilty of a most revolting crime have been lynched; law personified in sheriff and judge has been defied; and the burden of responsibility for the lawlessness has been shifted by the mob upon the governor of the State, the leader of the mob saying to Judge Bookwalter, who vainly urged the mob to let the law take its course:

Yes, we know the jury will convict them and give them a severe sentence, but Governor Altgeld will pardon them out. He recently pardoned three brutes you sent up from Champaign County for twenty years and he will pardon these men. If any other man than Altgeld was governor we would not lynch these men. But we are determined he will never have a chance to turn them loose.

Illinois has already had so many reasons for regretting the administration of Governor Altgeld, that it would be almost cruel to preach her a sermon now on this awful text. Governor Altgeld denies that his record as pardoner equals that of some of his predecessors. Whether this be so or not, it remains to be said that while it is true that no unwise executive clemency can justify illegal, barbaric, popular administration of punishment of crime, it is true that the flaws of our jury system on the one hand and the perversion of the pardoning power on the other are doing much to create crime and such attempts to punish it as the one at Danville. When the people see such farces as the Captain McLaughlin trial in New York city, and the New Jersey Court of Pardons verdict freeing four of the worst gamblers of the State, they are inevitably forced to have contempt for the system and men who make such events possible.

The Worthy Dead.

It is somewhat suggestive that just at a time when the nation is passing through a strife of words respecting monetary standards, and just at a time when all patriots are paying homage to the men who saved the Union—whether alive or dead, whether statesmen or soldiers—three men so eminent in their way as Hon. Walter Q. Gresham, Hon. Hugh McCulloch and Gen. William Cogswell should die.

As a lawyer, as a brave and gallant soldier in the Civil War, where he rose to the rank of major general, and as a judge of the United States Circuit Court, Mr. Gresham made a superior record. As a Cabinet officer he had the peculiar honor of having served for a time as Postmaster General and Secretary of the Treasury under President Arthur, and as Secretary of State since March, 1893. It is not possible now to determine just what his share of responsibility in the foreign policy of the nation has been, hence it is difficult to apportion justly praise or blame. His severance of his old party ties, his dalliance for a time with the Populists, and his acceptance of the highest post in the Cabinet of President Cleveland were acts that required courage whatever else may be said about them, and indeed this indifference to criticism seems to have been the predominant trait of Mr. Gresham's character, revealed not only on the battle-field but in his indifference to corporation interests when acting as a judge.

Mr. McCulloch was one of the ablest financiers who ever served the United States. He was born at Kennebunk, Me., Dec. 7, 1808, studied for two years at Bowdoin College, and then studied law. In

1833 he struck out for the West, settled in Fort Wayne and in time became the ablest bank official of the then West. In 1863 he was selected by Secretary Salmon P. Chase to organize the newly created system of national banks, and in this capacity he did rare work for the nation, but not to be compared with the service which he rendered after he became Secretary of the Treasury in March, 1865, in which place he served four years. President Arthur called him back to the same post in 1884. He was conservative, an open foe of depreciated currency, a far sighted statesman, and independent as a citizen and party man.

General Cogswell was born in Bradford, Mass., in 1838, studied at Dartmouth College and the Harvard Law School, and when the Civil War began raised a company of volunteers so quickly that within twenty-four hours after the Massachusetts Sixth was fired on in the streets of Baltimore he and 100 others were ready to go to the front, which he soon did with the famous Second Massachusetts, of which he afterwards became colonel. His record as a soldier was brilliant. As a leader he was exceptional in the degree of love and obedience he inspired in his men. His title of brigadier general was won on the field at Savannah. Returning to the walks of civil life he made an admirable record as a legislator and servant of the commonwealth of Massachusetts. In 1886 he entered upon his career as congressman, where his ability, integrity, fairness and candor had made him one of the most influential, popular servants the nation had. A Union soldier and strong Republican, yet he had hosts of friends among Southern Democrats and ex-Confederates. His funeral obsequies in Salem revealed clearly the degree of regard which his constituents and his colleagues in Congress had for him.

Monetary Standards.

The speeches which Secretary Carlisle has been making in Covington, Memphis and other Southern cities have been exceedingly able, unequivocal statements, which must have a far-reaching influence in the South and Southwest. They identify him and the Administration with uncompromising opposition to any scheme which commits either the Democratic party or the nation to a rehabilitation of silver on a parity with gold. The large and enthusiastic convention of Southern business men, numbering one thousand delegates and thrice as many attendants, held in Memphis, Tenn., is ominous of a change in the political situation in the South, for these men have declared practically for a continuance of the present arrangement by which gold is the standard of value. President Cleveland's letter to the Democratic editors of New York State shows that he has not budged from his well-known position. The business men of Philadelphia are about to organize a propaganda to offset Senator Cameron's dalliance with the silver men, and from henceforth it seems probable that the aggressiveness in this fight will not be all on the free silver side. The phenomenal rise in wheat, without any corresponding favors shown by legislators to silver, will, it is thought, prove a fact somewhat perplexing to the advocates of silver hereafter. The pronounced utterance of Sir William Vernon Harcourt, the British Chancellor of the Exchequer, reiterating views favoring gold as the standard, makes it seem improbable, even impossible, that Great Britain

should change its well-known attitude while the present ministry is in power, and the adoption by the lower house of the Prussian legislature of the resolutions favoring bimetalism is much modified in its practical importance by the amendment making the action dependent on the co-operation of Great Britain.

International Complications.

Our Department of State has compelled France to give our ex-consul to Madagascar, Mr. John L. Waller, the trial before a French civil tribunal which certainly is his due, and we are promised such developments in the case as will give him a claim for heavy damages against France for the summary way in which French military officials in Madagascar tampered with his mail, arrested him, tried him by court martial and sent him in chains to Marseilles. The French troops which are engaged in conquering Madagascar are finding the climate very deadly, and the mortality of the camp is as high as that of conflict.

The report that Formosa has declared its independence of Japan and organized as a republic is as surprising and amusing as if the rumor should come that the czar of Russia had exchanged places with Count Tolstoi and become a Stundist. It is quite probable that China has conspired to make it as difficult for Japan in Formosa as is possible without revealing her duplicity, and in the interim between Chinese possession and Japanese occupation disorder is natural—but a republic! Bricks without straw or clay would not be more phenomenal.

Russia, it would seem, is stirring up internal dissensions in Korea, undoing or making difficult the Japanese reforms. Moreover, she is reported to have already dispatched troops across the Manchurian border and to be ready to seize Korea from Japan. Obviously such arrogant reaping where others have sown will cause a tumult in Europe as well as Japan, the end of which none can foresee. If Russia and China have an understanding, as well as Great Britain and Japan, we have only begun to see what war can do and how Asia can be reapportioned.

The Italian parliamentary elections last Sunday seem to have given Premier Crispi a new lease of power and insured his ability to do under the forms of law that which as virtual dictator he has been doing since Parliament adjourned.

Judge Barrett of New York city has placed the responsibility of the failure of the jury system there where it belongs, viz., first upon a law which puts a premium on ignorance, and second upon the conduct of intelligent, well-to-do citizens who crawl out of every loophole rather than serve. It is interesting to note that Utah's new constitution makes the size of the jury eight—not twelve—and an agreement of six members of the jury will be a verdict in civil cases.

John A. Morris, the brains of the Louisiana Lottery and its successor, the Honduras Lottery, is dead. He manipulated State legislatures, congressmen, judges and cabinet officials, and defied pulpits and newspapers. Like so many enemies of the public, he was well educated, personally affable and gave away large sums to charitable institutions, but he left an estate worth \$20,000,000.—Florida no longer can be the safe resort of prize fighters. The legislature has passed and the governor signed a stringent law forbidding it even in its mildest forms.

President Cleveland has increased the application of the civil service rules and to that extent bettered the service by putting all

chiefs of division in the Department of Agriculture out of the reach of the spoilsman, which act, together with new orders of similar purport, affecting minor officials in that department, adds more than five hundred places to the classified service. To be sure! Why judge of the fitness of microscopists, veterinary surgeons, statisticians by their fidelity to party platforms or political bosses?

The Texas State Board of Education says that Roman Catholic nuns no longer can teach in the public schools of the State. Will Manitoba accept and permit what Texas repudiates?

Sons of British peers in the House of Commons, inheriting a title to a seat in the House of Lords, must "go up higher," willy-nilly. So says the committee of the lower house. The more unwilling Lords there are in the upper house the sooner will it cease to be.—Rev. Dr. Joseph Parker says the time has come for Great Britain to engage in a holy war against Turkey. No such righteous indignation stirs either Lord Rosebery or Lord Salisbury. The latter in his speech last week was as cynical and ignorant as our Admiral Kirkland.

Oscar Wilde—for a pen picture of whom see Rom. 1—will serve two years at hard labor in an English jail. Let the work of sanitation proceed. There are said to be not a few others quite as guilty among the "nobility" and the decadent *literati*.—The British House of Commons, by a vote of 176 to fifty-nine, has decided that the opium traffic must continue to furnish revenue to the empire, for, to quote the words of the Secretary of State for India, to do otherwise would "deprive the 1,250,000 peasant growers of their livelihood and create a great deficit in the revenue of India."

IN BRIEF.

We gladly surrender a considerable portion of our space this week to a review by a member of our own staff of the work of Dr. Bradford, who has grown up with the church at Montclair, of which he has been the only pastor. Successful as has been his local service, there are few men in the denomination whose influence has reached so far and touched human lives so helpfully. We shall not all be able to participate in the jubilee with which the Montclair church next week signalizes the completion of a quarter-century of its existence, but hundreds who know and honor Dr. Bradford will join with the friends who gather there in the hope that he may have at this time a new and grateful sense of the joy of the Christian ministry.

Sixteen hundred dollars in cash has been handed over to Rev. S. F. Smith, the author of America, as the substantial evidence of the people's affection for him.

The good people who are making ready to attend the home missionary meeting in Saratoga, June 3-6, may depend on a bill of intellectual and spiritual fare of uncommon excellence, and those who are proposing to stay away, not of necessity, will be sorry. Better change your mind and go.

We offer sincere apologies to Prof. G. T. Ladd, D. D., for having stated inadvertently that Dr. E. W. Scripture is the head of the psychological department at Yale. Dr. Ladd holds that position and Dr. Scripture has charge of the psychological laboratory.

Our Unitarian friends have undertaken Sunday open air services on Boston Common this year. The audience numbered about a thousand at the first meeting, and Dr. E. E. Hale was one of the speakers. By the way, the *Christian Register* quotes a reporter's statement that he took his stand under a "popular" tree!

Rev. Dr. George Dana Boardman, in a lecture at the University of Chicago, recently said,

"It is a singular coincidence that when St. Paul wrote to Timothy, 'The love of money is the root of all evil,' his words, literally translated, read, 'A root of all evils is the love of silver.'" Thus does the controversy over bimetalism obtrude into the most scholastic circles.

The retiring chairman of the English Congregational Union said in his official address, summarized in our interesting London letter, that Congregationalism is "a huge self-contradiction if it be not brotherly." At the Massachusetts General Association emphasis was put upon the service of humanity. So on both sides the Atlantic our churches are being aroused to the part they must take in the great social movements of our time.

The New Age, the clever, wide-awake British weekly, is to be heartily congratulated on adding Mr. A. E. Fletcher to its staff. Mr. Fletcher made the *London Chronicle* a mighty factor in English life, and his reasons for severing his connections with that daily paper were in the highest degree honorable to himself. He will edit *The New Age* as a journal of Christian Socialism, and for assistant will have Mr. William Clarke, who is well known to not a few Americans by his articles in our magazines and by his lectures when in this country in 1894.

The *Herald and Presbyterian's* comment upon the protest of Springfield, Mass., Congregationalists against the formation of the proposed Presbyterian church in that city is mistaken and misleading. The protest was not against the introduction of Presbyterianism, the right of whose adherents to push their views is cheerfully conceded, but against the organization of that particular church in the place and manner proposed. If the policy of doing "no ungracious nor selfish thing" had been observed, it is certainly questionable whether that church would now be in existence.

Preparation for Children's Sunday is in order, and we call the attention of those upon whom rests responsibility for the exercises of the day to *The Congregationalist Service No. 15*, which is particularly designed for this glad day. Used in scores of our churches last year, it received unqualified praise. It is already being sought by churches which will employ it June 9 for the first time. We shall publish next week a suggestive article on *The Childhood of Jesus* by Miss Estelle M. Hurl, whose Easter Story in Art and Christmas Story in Art our readers remember with pleasure. Like its predecessors the forthcoming article will be generously illustrated.

That must have been a rarely impressive service at Golgotha which Dr. Dunning describes in his letter this week. Those who have at hand our issue of May 9 will be glad, after reading the account, to look again upon the picture of modern Mount Calvary, then published. The four views presented this week help to make more real the environment in which our tourists spent so many memorable days. We have a later communication from Dr. Dunning dated at Damascus, and reporting that Rev. C. P. Mills preached at the Irish Presbyterian Mission there May 5. The itinerary locates the party at Constantinople next Sunday.

It is quite true that the Roman Catholic Church loses many of its adherents to Protestantism. And of course the fact is familiar to well-informed Roman Catholics. But they do not often admit it as frankly as *The Catholic Review* did last week. It said:

It is true that hundreds of thousands, yes, probably millions of persons whose forefathers were Catholics two or three generations ago are now Methodists, Baptists and adherents of other sects.

The same process of conversion is going on all the time. The *Review* thinks it is due to lack of Roman Catholic instruction and over-

sight in thinly settled regions. That may account for it in part but there are other reasons.

The Pope, by the way, has written another letter, this time to his own followers, in which he expresses afresh his fervent hope of the reconciliation of their "separated brethren," *i. e.*, Protestants, and as an additional inducement to the former to labor for the conversion of Protestants and to the latter to become Romanists, he offers "to all who for nine consecutive days before Pentecost either publicly or privately recite some special prayers to the Holy Spirit . . . on each of these days an indulgence of seven years and seven quarantines." The artlessness with which the Pope thus thrusts bribes into the foreground will not fail of its effect upon Protestants, should they read his letter.

Few men know more about the Sandwich Islands than Rev. T. L. Gulick, whose article appears in this issue. He belongs to the famous Gulick family and has lived many years in the islands. His testimony, therefore, coinciding in many particulars as it does with that of the late General Armstrong, with that of Hon. B. G. Northrop, now visiting the islands and writing letters thence, and with the opinions of many other well informed and trustworthy men, cannot be gainsaid. It gives the lie to the numerous canards that have been set afloat of late here and there over the country. We advise those of our readers who are ever confronted with skeptical people who question the success of missions in the Sandwich Islands to cut this article out and ask their doubting friends to read it candidly.

President Patton is reported to have said in his address at the Presbyterian Reunion Commemoration in Pittsburg the other day that "the need of the hour, the need of the next generation, indeed, is a John Calvin with learning enough and logic enough to grasp comprehensively these discussions [those which have disturbed the church of late] and write Calvinism up to date. This might be found not to be the Calvinism of the sixteenth century, perhaps not Augustinianism, but it certainly would be Paulinianism." It is good to have an acknowledgment from perhaps the keenest mind in the Presbyterian body, and one of the best known of the defenders of the Confession, that a restatement of doctrine would help the world. Apparently, however, the conservative leaders of the Presbyterian Church are determined that such a new leader of a modified theology shall not arise in the ranks of the Presbyterian ministry.

It is a little singular that the one who prepared the necrology of the Boston Congregational Club for 1894, Mr. Hamilton A. Hill, should himself have passed on before the appropriate tributes paid his fellow-members were embodied in pamphlet form. Mr. Hill had rendered this service to the club for several years, and this, his last work, is marked by the same exactness and grace of expression that characterized all his literary labors. The list is about the usual length, including five laymen and one minister. The words with which the biographer ends his brief preface are so appropriate and, in a way, so prophetic of the great change which he so shortly was to experience that we quote them:

With these brethren, of whom a few brief words of remembrance and appreciation are to be spoken, and with all who preceded them from our membership, we are no longer in personal contact and visible communion; but with them we may still be one in purpose and aspiration, and may enjoy a perpetual fellowship that will both guide and attract us, so that, as his "bright saints hovering and smiling nigh" were to the poet, we shall feel that to us they

are indeed our pillar fires
Seen as we go;
They are the city's shining spires
We travel to.

Prof. Hugo Munsterberg, who came from Heidelberg to Harvard to establish a laboratory of physiological psychology, is an authority of the highest rank. He recently said to

the Massachusetts Schoolmasters' Club: "Call me conservative, call me reactionary, call me ignorant, but I adhere to my belief that the individual teacher for his teaching method does not need any scientific psychology, and that tact and sympathy and interest are more important for him than all the twenty-seven psychological laboratories of this country." Rest in peace, Francis Wayland and Mark Hopkins, your fame will not die with your method. They both will live. Go on patiently with your loving, personal interest in your pupils, O modest teacher, in any and every obscure spot, for, as Professor Munsterberg says: "Organisms underlie the laws of physics and psychology; personalities obey the laws of logic and ethics, and the relation between teacher and pupils has not to be thought as a relation of psychophysical organisms, but as a relation of free personalities." A mineralogist and a chemist study marble as marble. A sculptor uses it to express his thought, to reveal his genius. On every side we find emphasis being laid on personality. Amen.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The New Education.

This was the topic before the Congregational Club at its May meeting, closing the series for the season, President Hall of Clark University, Worcester, Professor Butler of Columbia and President Taylor of Vassar being the speakers. President Hall gave a running account of his recent tour over every country in Europe except Portugal in the interests of education. In Greece he found a university costing \$1,000,000 and a new school system from top to bottom; in Turkey a native college (governmental), with far better apparatus than that of Robert College; in Russia much doing in the eastern provinces; in Finland a great university; in Sweden and Norway the entire system reconstructed in 1884; so in Belgium and Holland; in Italy seventeen new universities; in Spain nothing done and teachers hoping the kingdom would be conquered by some country with some regard for education. France had since 1876 increased her educational budget over 700 per cent, built or reconstructed over 26,000 schoolhouses and two great institutions costing \$3,000,000. Germany, with her divine mission for making herself the educational state of the world, has in Strasburg the best university in existence. In America are new universities and a reconstruction of the secondary and primary systems. He called this the period in all the world of educational renaissance, seen in the universal consensus of opinion as to the power of education. The great need in this and all lands is better professional training. A little over ten per cent. of practicing physicians today ever studied in colleges; a little less than ten per cent. of the preachers and less than twenty per cent. of the lawyers. The reason for the revived interest in education is because all the world is coming to realize that the only thing worth living and working for is the young. The great thing for our future is that we are coming to study and know youth as never before.

Professor Butler confined his remarks to the problems of "secondary" education—the section between the elementary schools and the college—the oldest type of educational institutions in existence, and dating back to the decretals of Charlemagne. He stated that only two and three quarters per cent. of the boys and girls in this country are in secondary high schools, public and

private—less than half a million of the 14,000,000 children—and the merest fraction of these go forward into the college or university. So the secondary school gives the pupil the only outlook he is likely ever to have beyond his own personal environment. The professor dwelt at some length upon the curriculum most desirable for secondary schools.

President Taylor spoke of the new education in the college. New, because the colleges share in the influences of the new forces that are abroad; because knowledge has broadened and subjects have increased. New, in the improvement seen in the general relations between instructors and students—a kindlier, broader spirit than heretofore. The old American college, he thought, had ceased to exist—unless it be in Liberia, where a recent traveler says he found the only remaining professor in Liberia College teaching three negroes in Cæsar and algebra. The president thought it possible that we are too largely emphasizing the intellectual education of our time and forgetting other values in education. The student is something more than a mind to be trained. He is a creature with impulses, with the spirit of youth, and must be taught to contain, control and develop himself in the direction of the largest possible usefulness of his whole personality. Union Seminary.

Thirty-four young men were graduated from Union Theological Seminary at its fifty-ninth Commencement, receiving their diplomas from the venerable Charles Butler, president of the directors. Five of the graduates gave addresses, and the class was in turn addressed by Dr. T. S. Hastings, president of the faculty. A portion of the Alumni Association's meeting was given to an address from Mr. Percy Alden on the work at the Mansfield House, East London. The seminary professors were hurrying off to make the most of their vacation just as the news of the General Assembly's action came to hand. They are wasting few words just at this stage, but significant looks seem to intimate that the verdict has been anticipated and the general outline of a plan of action on the seminary's part agreed upon. The most knowing ones predict that the institution will be reorganized, or will go on without reorganization, on an independent, undenominational basis, as a sort of theological university, giving instruction to students of all Christian families on all the various forms of polity and schemes of doctrine, so that each may hear, every man in his own (ecclesiastical) tongue in which he was born, the things needed for a successful pastorate in the denomination of his choice. It is safe to wait and see.

Dr. Moxom.

The prevailing taste of our Presbyterian friends for Congregational pastors has been strongly shown by the West Presbyterian Church—formerly Dr. T. S. Hastings's and later Dr. William M. Paxton's—in its rather long search for a successor. The choice has at length fallen on Dr. P. S. Moxom, whom the church calls from his brief service of our South Church, Springfield. As a Baptist in Cleveland and Boston and a Congregationalist in Springfield, Dr. Moxom has had small experience with the Presbyterian polity, and whether his doctrinal views will be made to square with those of "the Book" is asked with interest by those who know both him and the Presbyterian standards.

HUNTINGTON.

FROM LONDON.

The Christian Carnival.

The "May meetings" are now absorbing the time and attention of religious London. These annual gatherings increase in numbers yearly. By the end of June this year between three and four hundred meetings will have been held, representing say half as many institutions. The weather is ideal, the meetings are well attended and enthusiasm runs high. But many societies are having a hard struggle to make ends meet. Even so excellent an institution as the Society for the Prevention of Cruelty to Children, whose work appeals equally to all classes of the community, is in serious financial straits. A falling off in the value of legacies is largely responsible for the deficits of quite a number of societies. Whether this is wholly—unquestionably it is partly—due to such events as the collapse of Baring Brothers, the Liberator frauds and the ensuing commercial dislocation, or whether the primary cause lies deeper, time only will show. The officials of the needy societies are buoyed up with the hope that we are now passing through a period of temporary depression, and that in a year or two their revenues will improve. Some indications seem to justify this view, but business men in the old country find it increasingly difficult to make and keep money. Consols at 106½ and an increase last year of £11,000,000 in the Post Office Bank—which two facts together mean that Government will be compelled to still further reduce the interest, 2½ per cent., now paid on deposits—show that absolutely safe investments at more than three or four per cent. are hard to secure. The multiplicity of societies is probably another cause of lessened contributions. When new societies are springing up like mushrooms, and several independent societies exist for precisely the same ends, people are apt to wonder whether too much money is not being spent on mere machinery. Working expenses and official salaries are being scrutinized more and more closely.

Disestablishers Enthusiastic.

The meetings of the Liberation Society were rather larger and more enthusiastic than they have been in recent years, and disestablishers are correspondingly elated. Having overcome the scruple which led him for some years to stand aloof with the late Mr. Spurgeon from the Liberation Society because it accepts support from infidels and agnostics, whose object is not merely the disestablishment but the destruction of the church, Dr. Parker preached the annual sermon to a highly sympathetic congregation at his Thursday morning service in the City Temple. A notable feature of the triennial conference was the statement of Mr. R. W. Perks, M. P., an influential Wesleyan layman, that Methodists, who used to be regarded as a sort of outer bulwark of the Church of England, were now one of the most powerful wings of the Liberation army. The public meeting, presided over by a member of the Government, Mr. G. W. E. Russell, M. P., was crowded and fervent. *The Christian World* is probably right in regarding all the omens as pointing "to the conclusion that the great conflict which this society has sustained through the more than half-century of its existence, and against what at an earlier period seemed almost hopeless odds, is now entering upon its final stage." But your correspondent holds the opinion that that final stage will be much

more prolonged than ardent disestablishers imagine. Even some prominent Nonconformists are not Liberationists. Several widely known Congregational and Wesleyan ministers have assured me that for various reasons they would not lift their little finger to bring about disestablishment.

Congregational Union Assembly.

British Congregationalists, rightly or wrongly, have the reputation of enjoying a fight, and of being disappointed if there is not at least a breeze at their annual assembly. This year, however, there has been no such heated controversy as that which raged round the question of the secretariat or the allegation of plagiarism in high quarters to ruffle the calm or impair the unanimity of the proceedings. Brotherliness being the spirit of all the meetings, Brotherhood was appropriately the theme of the presidential address. Son of the late Dr. David Thomas of *Homilist* fame, Rev. Uriah Rees Thomas, who has ministered to one church—his only charge and its only pastor—at Bristol for thirty-two years, is a worthy chairman of the union, being respected wherever known for his large heartedness, brotherly kindness and earnest spirit. Without aiming at rhetorical brilliance, he pointed out how the spirit of brotherhood is manifesting itself through the Free Church Congress, the Keswick Convention, the Parliament of Religions, Mr. Stead's "civic church," General Booth's "social scheme," municipal progressivism, trade unions, labor movements, etc., and insisted, with Robertson of Brighton, that national brotherhood can be realized, not by war, ecclesiasticism or commerce, but only through the Cross of Christ. Then Mr. Thomas proceeded to show the need for the application of the idea of brotherhood to the claims of the London Missionary Society, war, the Armenian persecution, social problems, and particularly to the question of aiding struggling churches and poor ministers, which is becoming

The Problem of Congregationalism.

The Church Aid Society has been practically amalgamated with the union, it has an able and devoted secretary in the Rev. W. F. Clarkson and it has resolved to cut down its official expenses from \$6,000 to \$2,500 a year, yet the report tells of "strain still unrelieved, claims increasing in urgency, and of disappointment and sorrow because of the inadequate resources placed at the disposal of the council." With 400 Congregational ministers (out of 2,850 in England and Wales) whose stipends are less than \$750 a year, about 150 whose salaries range from \$200 to \$450, and a large number without pastoral charge, whilst some ministers are drawing £1,000 and more a year, there is evidently plenty of scope for the exercise of brotherliness and urgent need for the adoption of some such scheme of ministerial self-help as that mentioned by Mr. Thomas under which every minister would be asked voluntarily to tax himself at the rate of one per cent. on an income of \$500, two per cent. on \$1,000, and so on in proportion.

A Message from Boston.

The memorandum from the Congregational ministers of Boston and vicinity, paying tribute to the late Dr. Dale and recognizing him as the foremost Congregationalist of the time, produced a very happy impression upon the assembly, being welcomed as further evidence of the spread of

the spirit of brotherhood. It was heartily resolved to send a fitting reply to what the chairman called the touching words from Boston. In an affecting speech Dr. Guinness Rogers moved a lengthy resolution placing on record the union's appreciation of the life and work of the Birmingham preacher, and conveying sympathy to the widow and family. Resolutions were also passed on the Armenian atrocities, Welsh disestablishment, local option and also one of sympathy with Madagascar at a time when not only its peace but its national independence are in imminent peril. The election of chairman of the union for the following year is always a somewhat exciting event. He is chosen by ballot without nomination, and frequently several names run each other very closely. This year, by a large majority, the honor has fallen upon Rev. J. Morlais Jones, now chairman of the London Congregational Union. A cultured Welshman, he has been called the poet-preacher of Lewisham, where he has ministered for twenty-seven years.

The London Missionary Society.

Concurrently with the assembly of the Congregational Union, meetings were held in connection with the centenary of the London Missionary Society. The sermon was preached by Principal Fairbairn, who chose the same text as that taken at the foundation of the society 100 years ago—Mark 1: 14, 16, 18. A masterly discourse lasting eighty minutes, it was listened to from beginning to end with unflinching interest. The society never possessed a stronger, abler or more devoted band of missionaries than today, or had such openings for work and promise of success as it has now. But money is the great need. "The possibilities of going forward," say the directors, "are simply limited by the means of going forward." Last year the income was nearly \$100,000 less than the expenditure, bringing the total deficit of 1893 and 1894 up to over \$200,000. This will make a big hole in the centenary fund of £100,000, of which £60,000 has been promised. The society's income tends to increase, but not in proportion to the growth of Congregationalism at home or the needs of the work abroad. At least another \$100,000 more per annum is needed to enable it to maintain the sixty-seven new missionaries sent out since the resolve of a few years ago to place 100 more missionaries in the field before the close of the centennial year.

Presentation to Dr. Guinness Rogers.

An interesting interlude during the union meetings was the presentation of 1,000 guineas and an illuminated address to Dr. Rogers on the occasion of his ministerial jubilee. Practically all leading Congregationalists assembled at the Memorial Hall to do honor to the "grand old man" of the denomination, and the proceedings were most enthusiastic. A pleasing feature of the celebration is its spontaneity. No pressure of any kind was used, but the subscriptions and tributes poured in from all quarters. Beside Mr. Gladstone and the Earl of Aberdeen, the subscribers included four members of the present Government. The secretary of the fund mentioned that Mr. Gladstone had remarked to him, "No man has done more to keep the English people right on great national issues than Dr. Rogers." The veteran Congregationalist gave convincing evidence of his continued vigor by taking an active part in the union and L. M. S. gatherings and by making four

or five speeches on the day of the jubilee presentation.

London, May 15.

ALBION.

THE TRUTH ABOUT SANDWICH ISLAND MISSIONARIES.

REV. THOMAS L. GULICK.

A short time ago the San Francisco *Call* published a circumstantial account of tortures inflicted on Captain Davies by the Hawaiian Government in order to extort from him information about the insurrection in which he took part.

This fearful story was widely copied throughout the United States, and commented upon as proof of the unscrupulous character of the Hawaiian Government. Now Captain Davies, who has been given his liberty, publishes an absolute denial of the whole story. He says in part: "I wish to set at rights such a fearful prevarication and denounce the whole thing as a most infernal falsehood. Not one of the tortures therein enumerated was practiced upon myself nor upon any other prisoners. On the contrary, the Government from the first has treated me with the utmost fairness and justice."

This story is a specimen of multitudes of equally false statements constantly published in reference not only to the present government of Hawaii, but to the state of society there, to the missionaries and their children. The *Boston Daily Standard* lately says: "The sons of Protestant missionaries in all mission lands are not only worse than their fathers, but they are the veriest ruffians that ever wore a white skin." And in attempting to explain his position in a following number the editor says: "But we repeat that the curse of Polynesia, and particularly of Hawaii, is the resident sons and grandsons of old missionaries, many of whom have married native wives and forgotten the example of their fathers."

I am personally acquainted with nearly all the resident sons of the Hawaiian missionaries, and can remember but two who have married native wives and *see* who have married those of mixed blood, and all five are, I believe, happily married. Is it unfair to judge the trustworthiness of this writer's estimate of missionaries' children by the only definite statement of fact which he attempts to make about them?

The *Evening Post* remarks: "Nothing that we know of in church annals can quite equal the dealings of the missionaries and their sons with the Hawaiians. They contain cant, hypocrisy, covetousness, unscrupulousness, fraud, deceit and gross abuse of power in about equal proportions."

Let us examine such assertions and charges one by one. First of all, the decrease of the native population. The Hawaiians had been in contact with the terrible vices and their blood hopelessly poisoned by consequent loathsome diseases from civilized lands for over forty years before the first missionary landed in 1820. The rate at which the population was then decreasing was so great that, if it had not been arrested by the Christian influences that then entered the land, there would not be a pure Hawaiian living today. The 34,000 still there owe their very existence to Christian missions.

As to the charge that missionaries brought leprosy. The Americans in the Sandwich Islands have done everything in their power to limit and mitigate the evils of this disease, and more has been done for the care

of lepers in those islands than in any other country in the world similarly afflicted. A classmate of mine, a missionary's son, was for a considerable time their doctor, living in the leper settlement. I never heard of any foreigner of a thoroughly pure life contracting the disease.

Thirdly, it is charged that most of the natives have been deprived of their rights in the land. The simple fact is that when the missionaries went there the common people were all the serfs of the chiefs and the sovereign, who owned all the land and claimed absolute power of life and death over the people. Under the influence of Christianity they gave the people their liberty not only, but endowed them in fee simple with the taro patches, gardens and house lots around their humble thatched homes. The common people were then naked savages. They now nearly all live in comfortable frame houses, and are clothed in a civilized manner. None of them knew then how to read and write. Now a larger per cent. have a common school education than the native born population of any State in New England, and in a material point of view they are five times as well off, individually, as when the missionaries first came to the islands.

The last two sovereigns, Kalakaua and Liliuokalani, who put themselves into sharp opposition to Christian influences and Christian enterprises, used the revenues from the crown lands, which really were the property of the nation, entirely for their selfish pleasures and for bribing legislatures. The present government, on the other hand, is using some of the best portions of these crown lands for distribution among the landless, if they will live upon the land and cultivate it. The natives, instead of being "practically enslaved" by Americans, have been in reality lifted out of slavery and brought into a condition of physical, moral, spiritual and civil liberty, with intelligence and rights and property far surpassing those of any other Polynesian race in existence. Long after every other native Polynesian government that had been as long in contact with Western civilization had been wiped out of existence, the Hawaiian monarchy was loyally sustained by the foreign residents of the islands, and would be in existence today had it not been for the fatuous despotism and uncleanness of the last two sovereigns.

Mr. Shearman talks of "the result of between fifty and sixty years of unbroken missionary government." Was this "unbroken missionary government" in existence when, in the early sixties, Kamehameha V. arbitrarily destroyed the liberal constitution, which his predecessors, under Christian influences, had given to the people? Was it in existence when Kalakaua, of infamous memory, forced his legislature, about half of whom were his own appointees, to annul the prohibitory liquor law which the native Hawaiian legislature had enacted and maintained for many years in protection of their own people? Was it in existence when he obtained the licensing of opium; when he was deeply engaged in opium smuggling; when he took a bribe of \$71,000 from one man to give him the license, and then turned around and gave it to another; when he made systematic efforts to revive the dead heathenism with its vile hula dances; when he tried to re-establish the ancient kahuna witchcraft and proclaimed himself the head kahuna of the land?

Was it in existence when his sister, Liliuokalani, after the opium license, through public indignation, had been abolished, got it re-established through wholesale bribery in the legislature; when, against the earnest protest and petition of the Chamber of Commerce, the churches, the Christian women and nearly all classes of her subjects, she joined the lottery ring and again forced through the legislature by bribery the licensing of the infamous Louisiana Lottery, whose offered bribe of half a million a year she was eager to obtain? Was it in existence when she made the futile attempt to destroy the constitution which was the basis of her throne and authority, which she had taken her solemn oath to maintain and obey when she was elevated to the throne?

I should like to ask what Mr. Shearman and his friends would have done had they been at the islands when this bold and reckless woman tried to destroy all the liberties of the people, and to lead them into courses which would rapidly have put an end to their very existence? It is easy to say that the missionaries and the Americans have stolen the government when they have done their best to save the nation from absolute despotism and extinction!

The people before the revolution of 1887 never had any voice in the appointment of the upper house, all being appointees of the sovereign. Now all who have an income of \$600 a year—many of whom are natives, a large majority of whom are dependent upon their daily labor—are voters for the upper house; and to vote for the lower house there is no property qualification whatever, though Mr. Shearman mistakenly says: "No man can vote unless he has property which would be equivalent to the possession of \$5,000 in Brooklyn."

Before sugar raising began wages for unskilled labor in Hawaii ranged from eight to twelve dollars a month. They now range for Hawaiians from fifteen to thirty dollars a month. I was told on the island of Hawaii that a woman could earn from seventy-five cents to one dollar a day braiding mats.

Is, then, the work of the American missionaries in the Hawaiian Islands a failure, when the land is dotted with churches and schoolhouses, built and supported entirely by the inhabitants of the land; when they have more universal common school education among the children of every nationality there than in any State of the American Union; when the government gives a larger proportion of its revenue for the care of the sick than any other government in the world; when the native population have greater political liberties than ever before, are greatly increased in wealth and comfort and far in advance of any other Polynesian race in Christian civilization; when the inhabitants of the land are carrying on a vigorous and successful missionary work, not only among the Japanese, Chinese and Portuguese in their midst, but in the Marquesan, Gilbert and Caroline Islands?

Hawaiian Island missionaries gave the first money that was ever contributed for building a Protestant church in Japan, and their sons and daughters, both brown and white, since 1852 have gone forth to faithful missionary work in Micronesia, Marquesas, China, Japan, Spain and Turkey, while many who have remained in their island home are worthy of equal praise for their self-denying missionary work in Hawaii.

Twenty-five Years in a Suburban Pastorate.

Dr. Bradford's Methods, Views and the Sources of His Success.

Plymouth Street is a very appropriate place for one eighth in line of descent from Governor William Bradford to have his home, especially if he be such a genuine exponent of Pilgrim principles as Dr. Bradford is in his sermons, his editorials and his books.

If you wish to find him in his den and workshop you leave below the lower floors of the handsome, capacious parsonage built for him by his people, with its sitting room adorned with portraits of Austin Phelps, Alexander Mackennal, Robert F. Horton, Tennyson and Gladstone and its photographs of the Pilgrim shrines at Austerfield and Scrooby, and ascend to the top floor and turn south, which fact may or may not be symbolical, for the occupant of the room is sunny and optimistic and he has an abiding interest in the South and its race problem.

From the window and the balcony before it one has a glorious view of the hillside with its villas and the plateau to the south, adorned with the comfortable homes of the men and women who have transformed Montclair from the village it was, when Dr. Bradford came to it twenty five years ago, into a town of 12,000 inhabitants, the choicest suburb of New York. Ranged about the walls above the bookshelves are portraits of Professors Park and Phelps of Andover, John Hunter of Glasgow, Phillips Brooks, and the crest of Oxford University where Dr. Bradford has both studied and preached; while upon the workshop table, nearest to the hand of the workman, are the latest books by Dale, Pfleiderer and Illingworth, and in a section of the room reserved for files of magazines, weekly periodicals and pamphlets, foreign and domestic, you see the grist from which the editor as well as preacher brings forth the cake that is set before the readers of *The Outlook* each week, and from which in days past he has had assistance in editing *Christian Thought* and the American edition of *The Review of the Churches*.

Just without the door, in a workshop of her own, sits a lady without whom Dr. Bradford confesses he would be comparatively impotent. To her he speaks his editorials, sermons, addresses and countless letters, and thus, by the aid of stenographer, typist and typewriter, furnished by his people, the versatile, prolific man widens the area of his influence and conserves his physical strength.

If you ask about methods of work, hours for study, etc., the doctor will deny that he has any rule save that of "doinge ye nexte thyng" to the best of his ability; but if you persist in your questioning, he will confess that at least four and sometimes six hours a day are spent in definite intellectual labor, either in a prescribed course of reading of philosophy or theology or in the preparation of sermons or addresses, the importance of doing the former being recognized if the preacher is to keep abreast of his congregation and his age, and the effort in the preparation of the latter being, to quote his own words, "to put emphasis on the great vital spiritual truths most prominent in the New Testament. I am a great believer in doctrinal preaching. Treated in their relation to human needs,

the 'doctrines' of the Christian revelation have a practical side which make them the most interesting, popular and helpful of subjects. An intense and eager interest attends the presentation of such themes when they are treated in a vital rather than a mechanical way. My own plan is to preach once each Sunday, in course, through some book of the Bible. In this way I have already finished the gospels, the First Epistle to the Corinthians, the First Epistle of St. John, the Epistle to the Hebrews, the Epistle to the Philippians, the Acts, and am now engaged on the prophecy of Isaiah, which will occupy most of the Sunday mornings for about two years. The people never tire of the variety, the 'up-to-date-ness' and the practical quality of the Bible. My evening subjects are more general. Sometimes I use notes and sometimes preach without, according to the circumstances and my own mood. Of one thing I am sure, namely, to whatever school of thought a minister may belong his ministry will be a failure if the emphasis of his preaching is not positive and constructive. We owe much to Bishop Brooks for his phrase, 'The positiveness of the divine life'."

A pedestrian by choice and a pastor by instinct, Dr. Bradford knows where all his people live and visits them as often as is possible, not because he expects to or does use each visit as the occasion for a sermonette and a prayer, but because, as he says, "I desire to keep the channels of sympathy and knowledge open, for unless they are much of my preaching will be in vain." And one has but to talk with representatives of the diverse elements in the congregation to realize that perhaps the secret of Dr. Bradford's successful career is revealed in this theory of conduct and its effective, tactful practice. For amusement Dr. Bradford relies, we suspect, upon the idiosyncrasies of his parishioners and his brethren and the fun of daily life, for he does not ride the bicycle, he only reads novels when enjoying a summer outing, he eschews the theater, and while he believes, as the following remark will show, in making each individual responsible for his own acts, he evidently is not expecting any alliance between the church and the theater, or any recognition of the drama by the religious press, as was prophesied by Dr. W. Robertson Nicoll in our columns recently. For when I asked whether he agreed with the editor of *The British Weekly*, he replied: "The church as an institution has no relation to the drama. That is a question for the individual conscience. The attitude of the individual toward the drama and dramatic art should be the same as toward the various forms of literature. An earnest and noble man will give no encouragement to low and vile forms of literature, while he will welcome all that is highest and best. The same principle should be applied to all forms of art, whether music, painting or the drama. A line should be rigidly drawn between the good and the bad, but usually that must be drawn by the individual."

"Should the drama be patronized?"

"That is a question for individual and not for corporate action. From what attention I have been able to give the subject

I am of the opinion that dramatic art is in a sad condition and makes little appeal to those who love art for art's sake. But I can see no reason why hard and fast lines should be drawn. A good rule for individuals is never to seek pleasure or luxury in anything which necessitates possible moral peril to any human being."

"I do not think that the religious press would gain power by broadening its field. Those who seek literature will turn to the magazines, and no religious paper can hope to compete with them; neither is there need that any should. Those who desire politics will turn to the dailies. Those who seek art and dramatic criticism are abundantly supplied with periodicals edited by experts. The religious paper has a field all its own. The people were never more eager than now for the latest and best thought concerning spiritual truth, and those papers will have the largest influence which best satisfy this demand. There may be broadening of methods, but power will be lost the moment it is forgotten that spiritual and theological thought and 'the service of man in the spirit of Christ' are distinct fields for cultivation by the religious press."

For recreation, which is quite a different and higher thing than amusement, the Montclair pastor doubtless counts most upon his frequent trips to Europe, which have been so many that in England, at least, he is better known personally than any other American preacher, holding a high place in English opinion and having a warm spot in English hearts because of his ability, eloquence, catholicity and fidelity to the principles of Independence, this respect being shown by the call in 1894 to Westminster Chapel, London, and the recent invitation to supply temporarily the famous pulpit just left vacant in Birmingham by the death of the renowned Dr. Dale.

If you ask him what has contributed most to making him a success in Montclair, in short, what will contribute most to make any man a broad, well-informed, sympathetic teacher, he will reply unhesitatingly, "Travel, intercourse with new men and ideals, learning that there are other standpoints than your own, other methods than your own." Dr. Bradford believes in frequent rather than in prolonged trips, and that each trip be given to a specific work of investigation, allowing sufficient opportunity, of course, for the rest that comes from relaxation as well as the rest that comes from change. This year he will preach four Sundays in Carr's Lane Chapel, Birmingham, and one Sunday at the Grindelwald Conference, Switzerland, where he also will lecture on The Municipal Renaissance in the United States.

In this country, also, Dr. Bradford is in demand as a preacher, especially at colleges, giving up five Sundays last year to this, as he conceives it, important new phase of ministerial influence.

"But do not your people object?" I asked.

"I simply say," replied the Doctor, "I am going. Many of our church's young people are in these colleges. I am simply going to minister to them, if to no one else. To be sure, my going lessens the number of ex-

changes I can make during the year, but it is more important for me to get in touch with the choice young men and women of the land than it is for me to do anything else. It makes me realize the necessity of being genuine. Modern college students will not listen to you on any other basis. You have to put your thought in the straightest and most perfect way."

"Yes, I do find more skepticism among college women than among college men, but everywhere I go I find a profound earnestness among teachers and pupils. I think it difficult to overestimate the significance or value of the policy which is leading Harvard, Yale, Cornell, Amherst, Dartmouth and Wellesley to bring the ablest preachers of the country in touch with their students. Naturally, as one who has nearly thirty graduates of Yale in my congregation, and as many more graduates of Princeton, Harvard, Amherst, Wellesley and Smith, I feel deep interest in the matter."

Montclair is a town of homes. It has no factories. It is fighting against the intrusion of the trolley roads with their dreaded horde of sight-seers and Sabbath breakers. It is without slums, has but few poor and no criminal class. The work of the churches might naturally tend, therefore, to the edification of the saints and concern for the salvation of the Asiatic or African heathen. But long ago Dr. Bradford began to teach his people that they could not be oblivious to the woes, wants and sins of the

great multitudes of New York, Jersey City, Hoboken and that Greater New York of which Montclair is a handsome bedroom for men, a parlor for women and a playground and schoolroom for children. Hence he and his people began to put their shoulders under some of the burdens that the Tabernacle Church in Jersey City was carrying, and they are still aiding in supporting the admirable work done there, giving \$2,000 for that purpose last year. The Whittier House in Jersey City, where Dr. Bradford's sister, Miss Bradford, is living among the slums and, with her colleagues, setting before the people standards of purity, decency and intelligence, also derives much of its financial backing from the members of the Montclair

Church, though having no formal connection with it.

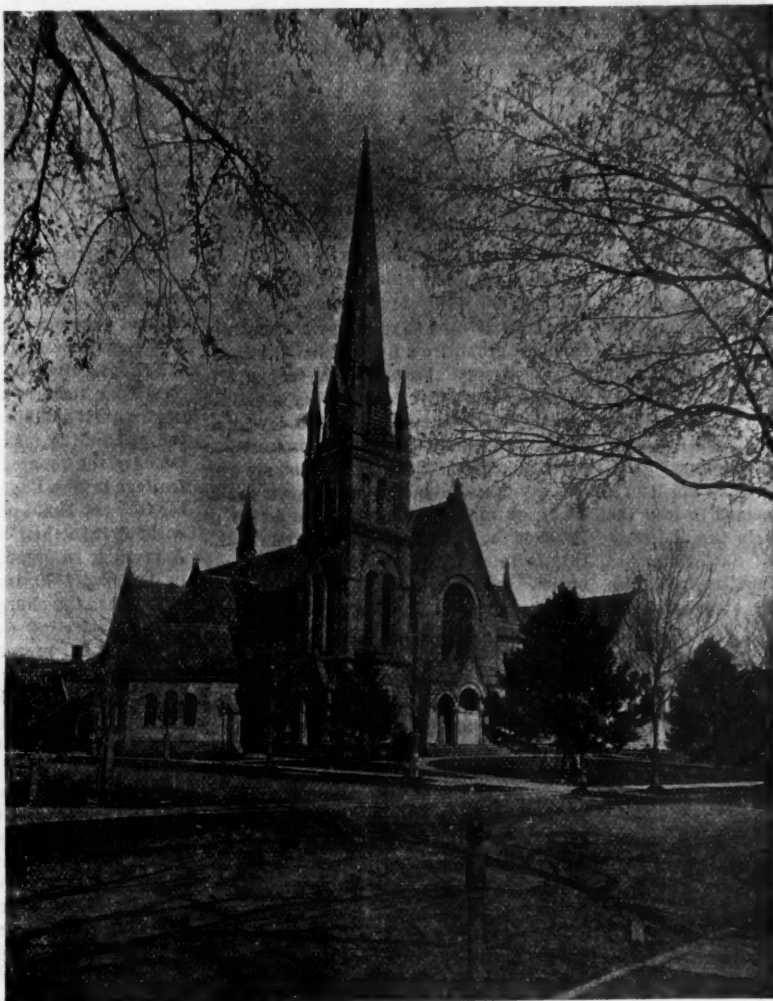
Dr. Bradford feels very profoundly the necessity of this interdependence between the wealthy, surfeited churches of the suburbs and the churches of the down town districts of the cities where the dwellers in the suburbs make their living and derive their fortunes; for he believes it is quite as disastrous for the suburban church to be congested, unsympathetic, apathetic, as it is for the city church to be lean, forsaken, powerless. While in theory recognizing the claims of New York's masses upon the New York business men who reside in Montclair, Dr. Bradford and his church felt that Jersey

fails to recognize the fact. That ignorance must soon disappear. The real leaders in the movement for better things for the laboring people are the churches and the ministers. The presence of a few rich and oppressive employers in the churches ought not to obscure this now evident truth."

But he does not look upon any particular device of church machinery as likely to hasten the new era. He looks for readjustments, the perpetuation of old methods if found fruitful, the adoption of new ones if necessary. As for free pews, he believes that their introduction "would do much in many localities to disarm prejudice against the church. In other localities the question is

of little importance. The free pew system is the only one which will work where there is a large population of people who live from hand to mouth. But free pews in such localities forces the question of support, and it is difficult to see how such churches can live except they are first endowed. It is a question whether a large part of the Christian work of the future will not be done outside church buildings by consecrated Christians who go from house to house and man to man with the message of the gospel. This is something different from the work of the social settlement or the mission; it is the preaching of Christ by individuals to individuals."

Dr. Bradford is a loyal son of Andover Seminary, profoundly grateful for what he received there, equally full of solicitude that



THE MONTCLAIR CHURCH.

City was part of the larger New York, was in more need and had fewer friends than New York, hence their work has been done there.

The alienation of the laboring classes from the church Dr. Bradford believes to be a serious fact both in this country and abroad. But he believes also that the attitude of the church toward the "masses" has changed, and there is now surely a positive effort to reach and save the "laboring classes"; but as yet this change is not evident to those whom it would reach. He believes that the next ten years will see a very different condition of things. "The churches are adjusting themselves to the problems of the time, and only ignorance

her former glory shall be renewed and surpassed. While he cannot speak with the confidence of one whose field of service is nearer to the seminary, he does feel competent to say that "the effort of the trustees ought to be immediately to fill the chair of homiletics with one of the strongest men in our denomination. There is no lack of intellectual or spiritual strength at Andover Seminary, but there is need, it seems to me, of some one in that institution who will represent to the students and to the churches the best and most aggressive form of Christian service. I will venture one suggestion. I think the aim of the trustees ought to be not so much to secure for the vacant chair our greatest scholar,

but as near as possible our greatest, most positive and most spiritual preacher. No seminary in the land has abler or more devoted professors; what it seems to me to need is ability of a different type—that of a great social and evangelistic leader."

He has little or no sympathy with much of the current criticism of theological seminaries in general. As for those of our order, he believes that "they are doing well the work which they are expected to do. Most criticism of their methods seems to me to be the result of ignorance. I think they would be improved by a thorough and consecutive study of the English Bible, such as would make it impossible for a student to graduate without being able to pass a creditable examination on the contents of his Bible from beginning to end. Most of our seminaries are recognizing the importance of social problems, but somewhat neglecting the cultivation of the evangelistic spirit and of wise evangelistic methods. But this is natural, since the churches and the ministry just now are emphasizing the importance of social science."

The approaching meeting of the National Council naturally suggests to one who has seen so much of the English brethren's methods of work certain reforms in our methods which he would like to see begun at Syracuse. Moreover, he has definite ideas as to the duty of Congregationalists just now. As he puts it: "Our National Council fails in having no strong word spoken by the presiding officer. The address of the chairman of the Congregational Union of England and Wales is usually the keynote of the meetings. Our councils would be vastly more efficient if our moderators were expected to lead the thought of the churches in the addresses delivered from the chair. Such addresses as those of Dr. Dale would be read from one end of the land to the other and in all churches."

"As to the subjects which should have most attention at the next council, the foreign mission work seems to me to demand the first place; and second, and perhaps equally important, should be the relation of the church to the municipal problems of our time. I believe, furthermore, that there should be a full and earnest discussion of the subject of organic church unity. These three problems are the most prominent practical ones. Of course no council ought to be held which does not give a large place to some distinctly and vitally spiritual topic, the influence of which would be felt in all the meetings. The council also should devote some time considering the importance of an educated ministry. Many of our pulpits are filled with men who have no training and who often misrepresent the teachings of Scripture. There was never so great need of an educated ministry. This subject demands a strong, clear utterance."

The crisis (financial) through which the American Board and all missionary organizations are passing of course has not been unobserved by Dr. Bradford. On the whole, he is optimistic, but he has the opinion that some changes are necessary. He believes that "the missionary problem should be studied more on the field by those who are administering the work at home." "It would be an immense help if one or two delegations, consisting of pastors and wise laymen as well as officials, could visit the foreign field and study the conditions in

which the missionaries do their work. For this service experience seems to indicate that pastors should be given a place; they are not likely to have special plans to execute, and, therefore, are more likely to be impartial. Scotch Presbyterians and English Congregationalists have both sent such delegations to visit their missions."

To form a just estimate of a preacher and man you also must know the people to whom he ministers month by month. There are congregations and congregations. When a man not only has 1,200 people gather to hear him twice on Sunday, but most of those people are educated professional men and merchants, artists, teachers and men and women of leisure bent on doing good with their time and money; when it is discovered that the congregation includes many formerly alien to Congregational polity or orthodox theology, who have been won and held to worship and service by the depth and breadth of the message uttered from the pulpit; when it is recalled that this flock has had no other, desired no other, pastor during its quarter of a century of life as a church—then it becomes apparent that the preacher and man must have elements of character and attainments quite exceptional in these days of unrest in the world at large, of criticism in the pews and of brief pastorates.

As a boy I used to run away occasionally from my grandsire's five-pointed Presbyterian pasturage to browse at the feet of Mr. Bradford, because I had the boy's instinct for life, up-to-dateness. My mind wanted ethical and spiritual light, but preferred to have some of it, at least, shed upon my own and my age's problems, not thrown exclusively or mainly even upon the career of Israel or the Christian fathers, or on the life that is to come. And I suspect that my boyish intuition accords with many a man's reasoned analysis of his reasons for attending the Montclair Congregational church. Dr. Bradford has had a wide-awake, thoughtful, growing constituency, and he has grown with it, keeping just far enough ahead to lead, but not so far in advance as to get out of touch. Given freest opportunity to say his whole mind, he has said it, and thus found it much easier to acknowledge mistakes and errors when the clearer light has come. He has been catholic in spirit, but fearless in the defense of what he believed to be essential Christianity. He is at his best when a manuscript lies before him and his thought bears the mint-mark of the study, but he is bright, ready and often tremendously effective as an extemporaneous speaker. Sympathy and sincerity are the secrets of his abiding power as a pastor and friend, and breadth of vision, openness of mind and freshness of theme and treatment the secrets of his perennial acceptability as a preacher. Without a bit of snobbery, despising caste distinctions and differentiations between men based on color of skin, size of bank account, etc., a democrat—not an aristocrat—he has always stood for manhood, and recognized it wherever he has found it, hence he is respected and beloved in "Harper's Ferry" as well as on Mountain Avenue, these being the social antipodes of the town.

His range of influence in his pulpit, in the town and in the world is due also to his skill in absorbing, digesting and reshaping the best thought of his day, whether it refer to town improvement, local politics,

sources of national honor, theism as affected by evolution, or Heredity and the Problems of Religion and Society—which, by the way, probably will be the title of Dr. Bradford's next book, to be issued in the autumn. He long ago discovered that the columns of the local paper gave him a fulcrum not to be despised, and when the call came he gladly entered in upon the larger openings on *The Outlook*, and *The Review of the Churches*. More recently a Good Government Club has given him an area for wider local civic usefulness. He is really interested in everything, everybody, every cause, and manages to show it in effective ways. He really controls, though other men seem to. The machinery of the church exists, but he lubricates it so that it seldom squeaks.

The first English settlers of Montclair and much of the adjoining territory were excellent Congregationalists when they left Branford, Milford, New Haven and the other Connecticut towns in 1666-67 and settled on the plantations near the Passaic. But as early as 1719 they had succumbed somewhat to the Presbyterian environment, and when the first church of Christ within the borders of what is now Montclair was organized in 1837 the Baldwins, Cranes, Dodds, Harrisons, Morrisises, Smiths, Wards and Wheelers organized a Presbyterian church as gladly as if their forefathers had not been old English Independents and New England Congregationalists.

But soon after the Civil War an influx of New York business men to the village, seeking for quiet and beautiful homes, added to the population men and women who had tasted of the Congregational polity, knew its fruitage in New England, Brooklyn and Jersey City and could not be long content to go without it in their new New Jersey home. A meeting to organize a church was held in January, 1870, in May eighty-seven persons joined the church and on June 5, 1870, the first meeting was held, Rev. Leonard Bacon, D. D., preaching. On June 8 the church was formally recognized, and June 28 it called Rev. A. H. Bradford, just graduated from Andover Seminary, to be its pastor. He was ordained and installed Sept. 28 following. Though a young man now, he has lived to serve this church alone, and to become the Nestor among the pastors in the New Jersey Association.

One flourishing child of the church lives in Upper Montclair in the church of which Rev. H. S. Bliss is now pastor. In the needier part of the town the parent church has a flourishing mission chapel work. The church edifice as originally constructed in 1872-73 has been enlarged, may be soon again, has recently been adorned with some exquisite stained glass memorial windows, and is now supplemented by the admirably arranged handsome Wilde Memorial Chapel, the whole plant, including parsonage, representing an expenditure of \$175,000.

Of the original fourscore members most have died, but their places have been taken and today the membership is eight hundred. Nine distinct societies aid in the regular life of the home church and six in the work of the Pilgrim Mission. Last year the church raised \$18,655 for benevolence and \$13,435 for home expenses. G. P. M.

The whole history of the Christian Church is a witness to the resurrection of Christ, for it grows and shapes itself out of that fact as the oak grows from the acorn.—*Henry Y. Satterlee.*

Letters From the Orient.

XI. A Sunday Service at Golgotha.

The entrance of *The Congregationalist's* party into the Holy Land has been chronicled, but one experience which has occurred this very day is so unique that it calls for a letter by itself. Last night, April 20, our camp was pitched for some days in a grove of olive trees a short distance north of the Damascus gate of Jerusalem. The handsome tents were an object of great curiosity, and the whole field was thronged with people looking into and commenting on them, but not entering them. There were hundreds of children, many of them with fair faces and splendid dark eyes, crowding about the door of each tent, one and another saying "*tayyib*," that is, "beautiful." One could not help thinking that they were just such children as once gathered round our Lord shouting hosannas. We shook hands with those who were not too shy to meet us, and sometimes they would take the proffered hand, kiss it and touch their foreheads to it.

About two minutes' walk from our camp, just outside and east of the Damascus Gate, is a knoll which is now generally believed to be the place where Jesus was crucified. It seems fully to answer the conditions of the descriptions in the gospels. This was the first place we visited as we approached Jerusalem, and no other, except possibly the garden of Gethsemane, made on us so profound impressions. The scene was vividly reproduced in our minds—the three crosses, the inscription over the middle one, the crowd of people gazing, the rulers deriding, the soldiers mocking. The hour of that first visit to Calvary can never be forgotten. That spot is the center of the world's history. Fortunately, early tradition fixed the place of the crucifixion within the city walls, and all the show and tinsel with which Christians sought to commemorate the event have been gathered there at the Church of the Holy Sepulcher. This low hill is simply covered with green grass and Muslim graves, and because of these it will not be changed as long as the Turk rules Palestine. This one redeeming feature does something to reconcile Christians to the continuance of a government whose dishonesty and incompetence appear on every hand.

At 9.30 this (Sunday) morning our party gathered on the sacred knoll for a public service. If it had been advertised, probably it would have been broken up by Muslims. As it was, only two or three strollers appeared. The American consul, Rev. E. S. Wallace, was present with his wife and the consular guard. Mrs. Wallace, the daughter of Deacon Ripley of Pilgrim Church, St. Louis, was already acquainted with several of our party.

The soft spring air was unstirred by any breeze. The sun was veiled by thin clouds. To the east rose the Mount of Olives, just below us was the Damascus gate and road, beyond lay Jerusalem, the site of the temple hidden by the city wall. Along the southeastern horizon were stretched the mountains of Moab. A chime of bells on the Greek church north of the city did not mar the stillness of the scene.

Dr. D. S. Clark of Salem, Mass., led the meeting, which was quite informal. We sang such hymns as *My Faith Looks Up to*

Thee, Rock of Ages, In the Cross of Christ I Glory. We joined in repeating the Lord's Prayer and the Apostles' Creed. Passages were read from the Psalms concerning the glory of Jerusalem and the meaning of Mount Zion. But how would it be possible to convey to the readers of this letter any adequate impression of the emotions that swayed every worshiper and made the hour one of the most memorable in each one's life? I can only outline the course of the meeting and leave the reader to fill up the picture by his own devout imagination.

Dr. Clark read the account of the crucifixion in Luke 23. Dr. Leavitt led in prayer, the burden of his petition being that the death of Christ might be the center of our faith and the voice of our testimony to a lost world. Dr. Clark said that on this, the most sacred spot on earth, it seemed as though we were in the very presence of the crucified and risen Lord. That presence in a new and richer sense we could take with us from the Holy Land to the homeland, for, though the most of those who live here are of an alien faith, yet wherever the Holy Spirit comes down into men's hearts they are made witnesses to him to bring all the world to himself.

Rev. C. P. Mills felt that the moment of impressiveness was when he stood by what may be the very tomb where Christ was buried, just under the hill. Standing by its open door, he could see why this is the Holy Land. It is holy because God chose it in which to unfold His peculiar purpose. It is holy because holy men here wrought out their lives and wrote holy words, moved by the Holy Ghost. The Holy Land, the homeland and the heavenly land are all sweet to us because we put our faith in our Lord Jesus Christ. Dr. Leavitt quoted from Heb. 2: "We see not yet all things put under him, but we see Jesus." In a Muslim cemetery and beside a city of unbelievers, we yet can remember what triumphs the gospel has wrought and our faith is strong to expect its complete sway. He imagined Peter taking Paul to Gethsemane, to Calvary, to the tomb, to Olivet, telling him what had transpired, what Jesus had said to his disciples and how he had ascended into the heavens, telling him of his own unfaithfulness and then of his purpose to live and die for the Lord. So Paul, though he had not beheld these things, could testify of them with a certainty of conviction unsurpassed by any apostle. So, though we have not seen these things, we testify to these greatest events in the world's history, to its hope and to our eternal confidence in him. Said Dr. Leavitt: "Christ did die for the world, he did rise, and he will come again. I lift my hand to him and put it in his, and ask only the blessed privilege of living and dying for him."

Mr. C. W. Anderson thought of the love which brought Jesus to the sacrifice he made on this sacred spot, of the many times he had failed to keep faith with his Saviour and resolved that with his help he would be henceforth a more faithful child of God. Mr. Anderson's detention in Cairo on account of his wife's illness, and their recent arrival in Jerusalem to rejoin their children and the party made his reference to his own experiences of peculiar interest to all. Dr.

F. A. Horton said that the meeting had come to the right point—to the purpose on the part of every one of deeper consecration to Christ. We must not go out of the Holy Land the same as we came into it. He had found himself, as he wrote in his daily record of his visit to that place, writing a new consecration which he hoped was greater in its comprehension and deeper in its intention than any he had made before.

Dr. G. E. Hall was impressed anew with the fact that the highest boon is character, and that Jesus Christ is the one perfect, supreme character. He outlives all the desolation that through the ages has fallen on these sacred scenes. Christ saw just such miserable beggars as we see, yet how tender he was toward them. The children who crowded round our tents last night were such as he took in his arms and blessed. The sublimest thing is that divine insight that saw through all this miserable mortality and discovered and gave himself to redeem the souls capable of realizing the likeness of God. Consul Wallace extended a welcome to those who brought with them something which blesses the hearts that are far from their own home. Visitors to the Holy Land, he said, often brought utterances very different from those he had heard this morning. It brought near to him the homeland, which seemed to him, living in the midst of much heathenism and degradation, so much like the heavenly land. He wished that we might go through the Holy Land, carrying with us everywhere the divine presence and benediction.

All too soon the hour for closing came. With a fervent prayer by Dr. Gallagher and the benediction we came slowly down from a spot which at first had seemed too sacred to be disturbed by any utterance of ours, but which will always hereafter have still more tender associations because of the experiences and emotions humbly and frankly spoken there by the company of Christian men and women who have constantly been gaining added respect and affection for one another during their journey, but whose Sabbaths together will always be the brightest of the bright days passed in the Orient.

Consul Wallace, who, by the way, admirably represents our country as a Christian gentleman, remarked that he believed this to have been the first Christian public service held in Jerusalem by tourists since Mr. Moody was here several years ago. Perhaps the record of it may move Christian companies who may follow us to secure for themselves the best results of their Sabbaths—the most precious days of travel through scenes where patriarchs and prophets and apostles, and, above all, the Saviour of the world spent their lives.

Jerusalem, April 21.

A. E. D.

Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is realized. —Rev. Urijah Thomas.

The Home

MY PENTECOST.

BY REV. EDGAR L. WARREN.

I prayed for power. The answer came,
Not in the whirlwind's rush and flame,
But in a sorrow, vast, profound,
That bent and bowed me to the ground.
And lo! I found, when awed and dumb,
That power from on high had come.
That sorrow was my Pentecost,
The baptism of the Holy Ghost.

A NIGHT SONG.

BY LILLA THOMAS ELDER.

On the river of Sleep—afloat!
Baby's little white bed is the boat;
Mother's eyes are the stars shining down,
Her fair hair is the moon's silver crown.

On, on,
To the land of the Morn,
In the little white boat,
Afloat!

'Twixt banks hung with poppies—afloat,
Gently rocks baby's little white boat;
Mother's song is the wind blowing through,
Her soft kiss is the tender night dew.

On, on,
To the land of the Morn,
In the little white boat,
Afloat!

On the river of Sleep—afloat,
Swiftly glides baby's little white boat;
On its edge laughing mermaids fair
Sit and throw happy dreams in the air—

On, on,
To the land of the Morn,
In the little white boat,
Afloat!

Sudden breaks a robin's glad note!
Softly lands baby's little white boat;
Mother's face is the sun shining bright,
Her smiles chase away the dark night.

With a leap
From the river of Sleep,
Baby's on
The dear land of the Morn.

Some people act as if they believed all extremes of temperature to be unhealthy. In winter they hie south to escape the rigors of a northern season, and in summer they avoid heat as if it were the pestilence. For delicate persons and invalids no doubt an equable climate is necessary. But for ordinary folk in robust physical condition the changes of temperature in the varying seasons exert a beneficial influence. Energy in hot weather produces perspiration, which is a simple expedient of nature to preserve health. Yet many persons imagine that fevers, malaria, rheumatism and numerous other diseases are the outgrowth of perspiration, whereas it should be associated in their thoughts with a bath and clean clothes. Activity in summer is really pleasurable if followed by this form of bodily refreshment. Of course one must use judgment in these matters, and not exercise violently under a blazing sun or bathe when the body is in a profuse perspiration. But, with due regard to the laws of hygiene and cleanliness, there is no reason why summer may not be the most delightful season of the year to toilers who cannot luxuriate in a long vacation.

The influence of art upon conduct and character is being tested in various places by putting into public schoolrooms reproductions of some of the great paintings of the world. The superintendent of drawing in the Somerville schools, Miss A. L. Balch,

is a firm believer in this form of silent teaching, and, at her own expense, has decorated a room in the Knapp School with copies from the old masters. The children come from poor and uncultured homes, and it was the more interesting, therefore, to watch the effect upon them of this daily contact with the best models of painting and sculpture. Some of their comparisons and criticisms were decidedly naive. For instance, most preferred Raphael's *Madonna di Tempe* to the Sistine, because it was "more loving." And when it was suggested that the mother might be thinking of something that troubled her, one of the pupils gave the practical explanation that she was afraid the baby would take cold without any clothes on! They also liked reliefs of the *Madonna* better than the pictures, showing that actual form appealed to them more than flat representation. But the most satisfactory results were manifest in improvement in general conduct. Children who were conspicuously stupid, slovenly and apathetic became clean, bright and active.

COMPENSATION.

A SKETCH FROM LIFE.

BY SUSAN MONROE STOWE.

The great church was brilliantly lighted, the warm air was heavy with the fragrance of flowers, and the flutter of anticipation among the wedding guests was at its height as the notes of the wedding march pealed forth from the organ. The graceful figure of the white robed bride was the center of attraction for all eyes. But to her, as she moved slowly up the aisle, it was evident that there was but one person in all that crowded assemblage, and I felt the tears come unbidden as I saw the tender love light in her dark eyes as they rested upon the tall, slender figure of the waiting groom. I choked back the tears and laughed at myself for a silly old maid. I knew neither of the young people, and certainly from all I could gather their chances of happiness were all that could be wished by their best friends. The young man, I heard, was wealthy and both were great favorites in society. They were to start their married life in the midst of devoted friends and with everything to minister to their comfort and joy.

But somehow a wedding, especially of two young things like these, is always a sad occasion to me, perhaps because I see them entering upon the untried life with such eager hopes and such unlimited confidence in each other. Having had more or less experience of the hard things of life myself, I foresee something of the suffering and disappointment that may be in store for them. I had come to the wedding with a friend, at whose house I was visiting, and as we drove slowly homeward I asked her many questions about the newly-married couple, and began to feel as if they were personal acquaintances as she described various incidents connected with this true love match, at which she had assisted, in the French sense of the word, from the beginning. As we left the subject I wondered, with a sigh over the incompleteness of human experiences, whether I should ever know anything more of these two whom I had seen start out so joyously on their journey of life.

Many years passed before I found myself again in the city of C—, this time as a resident, not a visitor. Having much leisure time on my hands, I determined to make

myself useful in visiting and trying to help some of the poor people of the city. Accordingly I applied to a charitable organization which I had joined for names of some families to visit. Among them the address of a blind woman was given me, and my first call was made upon her. I found her living, with her two boys, in three small rooms in an upper story of an old tenement house in a poor locality.

On entering, I was most agreeably surprised by the air of neatness and refinement which pervaded the little rooms, in striking contrast to the rest of the house. As my eyes fell upon the figure seated at the window, with eyes turned expectantly toward the door for a moment, I could not believe that this was the blind woman to whom I had been directed. I think we unconsciously form a mental picture of any one we are expecting to meet, and my picture in this case had been of a coarse-featured, ignorant woman of the lower class, with possibly something repulsive in the look of the sightless eyes. Instead, a sweet, refined, intelligent face was turned to mine, and the only evidence of blindness was a blank expression in the soft, dark eyes. After we had exchanged a few words I found, however, that this was indeed the person I had been seeking.

On this visit, which was the first of many, I was puzzled by something familiar in her face. But it was not until after many conversations with my blind friend, from whom I drew little by little the sad story of her life, that I discovered her identity with that of the joyous bride of whom I had had a glimpse so many years before.

Everything had gone prosperously with the young couple for a time. Their first child was born, a fine, healthy boy, and for a few years there was no cloud on their horizon. Then the mother's eyesight began to fail and almost simultaneously, in the business crash of 18—, all their property was swept away. The father's courage gave way under these adversities. His was an indolent, pleasure-loving nature, not in the least fitted for a manly endurance of misfortune, and he weakly fled from the responsibilities he felt unable to bear. He deserted his wife and child and had never been heard from since the day he bade them good-by, promising to return the next day. A few days after his departure a letter had been found addressed to his wife which revealed to her the dreadful truth, which up to that time she had indignantly refused to believe. The cruel blow almost stunned her, but she had small leisure to give way to her grief. The fine house had to be given up, the servants dismissed, and after all debts had been paid only a small sum of money was left her. With this she rented the few small rooms in which I had found her, and there, in the midst of poverty and distress of mind, her second little boy was born.

When she recovered from the long illness which followed the baby's birth, her eyesight was completely gone, and so, also, was her small store of money, and she was left with her little children dependent upon charity. But, as she told me with a look of ineffable joy and peace on her face, in the loss of all earthly things she had gained what was far more precious—the secret of peace which could not be taken from her. Feeling her utter helplessness, she had cast herself completely on God's promises and had never been disappointed. At the time

when I met her she had been living this life of faith and prayer for twelve years. Sometimes, she said, she did not know where the next meal was to come from, or how she was to get absolute necessities for herself or her children. But the money always came, sometimes through friends, sometimes through small earnings of her boys, always, as she said, from her Father in heaven.

After the birth of her second baby she had developed consumptive tendencies, and at the time when I met her it was evident that she had not long to live. But I never could discover a trace of anxiety as to what would become of her boys after she had left them. She had given them into God's hands, and, as she told me, she felt absolutely sure that he would care for them in this life and bring them safely to her in heaven. Her last illness was very short, and her last thought was for another. I sat by her as she lay dying, and in the midst of her struggles for breath she managed to tell me of a poor blind man in whom she had become interested, and asked me to use my influence to get him into a home of which I had recently become a director. She lived long enough, I am thankful to say, to know that this last wish of hers had been carried out. I had hurried to her bedside to tell her the good news, which she received with a sweet, satisfied smile, and in a few moments she passed away, with such a look of rapture as I had never seen on human face—the reflection of things unspeakable.

NEEDLESS GRADUATION EXPENSES.

BY JUDITH WELLS.

Now that another school year is near its close it is not a good time to inquire whether the present methods of conducting graduating exercises are the best that can be devised? And, if they are the best, what are likely to be the methods ten or twenty years hence? For nothing in this world remains without change, and will there not be an attempt each year to go beyond the last in dress and decorations and what is known as "splurge" generally?

I will say nothing of the growing tendency among third-rate colleges and schools to imitate, as closely as possible, the customs of large colleges, outside of the object for which they were founded. Every small academy has its class pin and colors and its school "yell"; in most of them the baseball team outranks the senior class, and athletics are deemed of more importance than mathematics or the languages. When a middle-aged couple travel two hundred miles to see a daughter row in a Wellesley boat race, does it not look as though the main object for which colleges are established has been lost sight of?

But I started to speak only of the cost of graduating exercises. The sweet girl graduate in white muslin and blue ribbons is a creature of the past. The graduating dress and its concomitants appear to fill a larger place than the education of which it is supposed to be the evidence. The wife of a home missionary in Oregon, in answer to a request for the special needs of her family, wrote that her fourteen-year-old daughter was to graduate from their academy in June and needed a white dress for the occasion. The ladies of the church society saw nothing absurd in the request, although the same letter stated that the climate was

so cold that they had no use for thin clothing. If there was to be a graduation of course there must be a white gown, and it was furnished.

A girl may have "cut" her studies remorselessly and traveled through the years at the fag end of her class, and there will "not a wave of trouble roll across her peaceful breast" if only at the end the haberdashery is satisfactory. Indeed, in the minds of many, graduation seems to mean nothing beyond a gorgeous toilet and unlimited flowers.

Said a bright little twelve-year-old girl, "I shall graduate from the grammar school next year and then I shall have a white silk dress."

"I think not," said an aunt, who knew the depth of the family purse. "I think your mamma will make you a pretty white muslin."

"O," was the quick response, "I could not graduate without a white silk dress. All the girls have them."

What mother does not realize how necessary to a girl's peace of mind it is to have what "all the girls" have? This child had seen a neighbor's daughter, a poor girl, resplendent in white silk and white kids, with ribbons and roses, rolling by in a carriage to celebrate her transfer from the grammar to the high school. What wonder that the sight upset her small common sense?

A gay young lady was talking about going to see her brother receive his degree, with honors, at one of the largest colleges. She said, "We are going to have a lovely time. Harry is on the baseball team, and they are to play Wednesday. There is to be a football game, too. On Thursday there will be a lot of speaking and they will present the diplomas and all that. Of course that will be dull, but we will have to stand it. And next day is the boat race." This last was said with a look of intensest satisfaction. What more could the sister of a college graduate desire?

It would be absurd to object to college games and the festivities of Commencement week so long as there is no neglect of the main object for which boys and girls are supposed to go to college, but they constitute a heavy tax on the poor student, making him feel more keenly the limitations of his restricted means. It may be difficult to credit it, but there are still in the country youth who have a real thirst for knowledge, and are eagerly anxious to take advantage of the facilities for education so richly provided for them. But they are young, and to be young means to wish to do as others do, to dress as they dress, and to feel socially equal to their class. There are, every June, all over our country, thousands of troubled young hearts, and the needless expenses of Commencement week add immeasurably to the unavoidable burdens of poverty.

A well-to-do mother of a dull daughter remarked that she found one consolation for the girl's inability to graduate in her exemption from the expense and hurly-burly attendant upon it. A young girl came from a quiet country farm to a village graded school, boarding in the place five days in the week. In course of time she graduated. A white silk dress with white kid gloves and shoes were provided, with linen and ribbons to complete a costume which required a carriage, and which there was little reason to believe she would ever wear again. It was foolish and unsuitable, of course,

but it was not the girl's fault that she considered such a costume indispensable. It was the fault of an existing system. Could not such a system be wisely changed?

In this rapid country everything is carried to extremes. It is pleasant to brighten with flowers the spot where we lay our dead, but we made the custom so burdensome to the purses of our friends that, out of consideration for them, the request is now made that no flowers be sent. When our young people start in life for themselves it pleases those who love them to make the new home bright with gifts, but wedding gifts have become another burden, and to them are added gifts on all possible and impossible occasions till life sometimes appears to consist of giving and receiving, principally giving. Is it not time to call a halt in Commencement expenses? Would it not be well to make more prominent the supposed object and aim of schools and colleges and give less attention to dress and flowers?

THE SUMMER BOARDER.

BY ANNA BARROWS.

Already plans are made for the summer and rooms are engaged at the seashore or among the mountains. The two parties most concerned in this transaction do not always understand each other's position nor realize that their exchange of commodities should be governed by business laws and customs. Persons who are accustomed to hotel life find difficulty in adapting themselves to the small boarding house or private family where a few outside parties are taken temporarily into the home life, and actually or apparently demand that everything shall be reorganized to suit their convenience or whims. The would-be boarders do not hesitate to write to a dozen different localities, or to as many houses in one village, asking for prices and the refusal of rooms, but they seldom take the trouble to let any but the chosen one know that they have made a choice. Yet meantime the poor landlady may lose other excellent tenants because she has given the first choice to those who have no idea of accepting her terms.

Some thoughtful souls fix a day and hour for their arrival and abide by it, but many consider that a matter to be governed wholly by individual convenience and caprice. Persons who are extremely punctilious in regard to a visit seem to think that because they are to pay for their food and lodging every aspect of the case is altered. It is a question which is the more disagreeable, to have a stranger arrive some hours before we are looking for him or to delay his coming beyond a reasonable expectation. We greet our friends gladly whenever they can come, but a stranger should give us due warning of his approach.

Especially in the country the landlady should be advised at what meal to expect her boarders, for supplies must often be ordered days in advance. A hurried meal brought together after the arrival of unexpected guests may leave a bad impression that will affect the whole of their stay and make it an uncomfortable period for both parties. On the other hand, meals are often prepared for boarders who do not arrive until a day or two later, and who never offer to pay for food which had been bought entirely on their account. Such matters must be reckoned on a very different basis when dealing with a private family from what would be necessary with a hotel.

Boarders seldom imagine how quickly their landlady gauges their character and position in life. The top lofty lady with innumerable wants is soon recognized as a person who has so little at home that she expects everything when away. It is small wonder that children are not wanted as boarders when mothers allow behavior in another's house that would not be tolerated at home.

Most persons would be better for a total change of life during their summer vacation, and should adapt themselves to the table which is set before them instead of demanding that the same sort of food shall be provided as that to which they have been accustomed throughout the year. It is usually safe to see what the landlady can do before insisting that she adopt your ideas. When the hours of meals are reasonably convenient the boarder should conform to them instead of asking for an early dinner or coming in late to tea because an excursion was not properly planned. Due notice should be given when a picnic lunch is wanted, or there may be no bread in the house or some other standard article be unattainable at short notice. Persons who consider themselves well bred have been known to comment freely upon the quality of food while at the table and to draw comparisons with the cooking at neighboring houses.

Sometimes the summer boarder does not stay long enough in one place to employ a washerwoman and some emergency makes it desirable for her to wash a few pieces in her room, but she should remember that the landlady might prefer not to have stockings and handkerchiefs hung from her front windows to dry.

Too many summer boarders look upon the members of the families where they make their summer home as they would upon characters in one of Miss Wilkins's stories, and not as human beings having rights which they are bound to respect.

THE UNREST OF OUR GIRLS.

BY MRS. M. E. SANGSTER.

Whence comes the prevalent unrest of girlhood? That it exists no thoughtful observer can fail to perceive—a phase in the life of the modern girl alike irritating to herself and puzzling to her parents. We older people, who regard the young from the somewhat higher plane reached by much stumbling and climbing, remember our own struggles, and are yet aware of a difference in kind and in degree. It is impossible not to be intensely interested in the end-of-the-century girl, a delightful creature, fascinating, lovable, ambitious, sure of herself, impatient of restraint, eager for individual work and straining against the curb of sex limitations. She probably has as much conscience and as much sincere piety as her predecessor of a hundred years ago—she who wrote down in diaries never meant for naked type her exaggerated repentances and saintly aspirations. The other girl had a narrower sphere, but she was more contented in its daily round than is her granddaughter, all ferment and effervescence, crying out to enter the lists like a man and demanding only a fair field and no favor.

Our girls—let me add that I am not speaking of those who must become bread-winners away from home, but of a large number to whom home offers the best and

nearest opportunity for effort—are singularly impatient of what they deem household restrictions. Not impatient only, but also often amazingly blind. I know girls who long to go forth from the familiar home threshold that they may become something in their point of view more important than just that dear and precious being—a daughter at home. To be a journalist, bidden here and bidden there by an inexorable and exacting profession; to be a trained nurse, caring for the sick in hospitals; to be a foreign missionary, speeding over the seas to do Christ's work in Africa or India; to be an elocutionist, interpreting the obscurities of poetry and the subtleties of dialect to admiring crowds—these are the beckoning careers which allure our young sisters and make simple domestic life by contrast insipid and uninviting.

Yet, could they but see with clear vision the girl who stays with a delicate mother, lifting her burdens and smoothing her path; the girl who coaches her younger brother and fits him for college; the girl who makes desserts and mends stockings and teaches her Sunday school class after thorough and prayerful preparation; the girl whom a good man woos and wins; the girl who marries and becomes a sweet wife and a tender mother; just the plain, old-fashioned, never-out-of-fashion girl who cares more for being good than for doing great things—this, and not the other, is the fortunate and the enviable girl.

The defect of our period is our incessant clamor for the utilities. Why is such an one studying this art, that science? What is she going to do with it, we ask, and there is a lurking sense of disapproval in many minds when they learn that the thorough education is not in the line of a direct investment, sure to return an immediate and quite disproportionate interest.

My own feeling is strongly against the tendency which urges young women, needlessly, into the crowded ranks of the wage-earning. When duty points there the girl simply obeys, without conflict, without unrest. It is when duty points, as it often does, plainly in the opposite direction that the agitation begins. The finely educated young woman, with work lying at her hand in her father's house, in her own town, her own church, is not attracted by this, but beats against the bars like a caged bird, because she cannot, as she thinks, develop as God meant her to along lines of her own choosing.

To such a girl I long to say, in all loving kindness, "When God has work for you outside and beyond the present, he will set wide the door. Wait, dear child. The waiting is itself a preparation. Fill each day in the meantime with sunny helpfulness, with cheery attention to your loved ones, with simple, gentle womanly occupations well done. So will you discover the secret of peace and take to heart this thought, that all things below are relatively important, and that from the point of view of the angels she who sets the home table three times a day is as admirable as she who in any way ministers to the larger public away from home."

O, madam, beauty is admired, talent is adored, but virtue is a woman's crown. With it, the poor are rich; without it, the rich are poor. It walks through life upright, and never hides its head for high or low.—Charles Reade.

Closet and Altar

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares and the calm of our tempest.

Fellowship is companionship—a sharing in each other's interests, an accord of spirit, mutual understanding, mutual confidence and trust. Think of some friends with whom you have fellowship. How comforting their presence, how helpful their counsel, how comfortable the freedom of intercourse and the absence of distrust or suspicion! And think of having fellowship like that with God! Can there be anything else so desirable, so hopeful, helpful, restful, so all-satisfying as this? Can it be possible that there should be companionship, sharing of interests, accord of spirit, mutual confidence and trust between my heart and God? Can it be that He desires it? Yes; it is a possible and positive experience.

The crown of all, that which sets the sun in our inner life, though illness may come, though the very mind itself grow weak, though all the scenery of life may be darkened with misfortune, is to have the sunlight of God's presence in our souls: the sunlight of goodness, of a pure heart, of the true and loving spirit of Christ Jesus. It is to live in light, to live in Him. His light in us is our light. It is a life that conquers sin, and in the conquering we know and rejoice in forgiveness.—S. A. Brooke.

O what joy it brings to me to think that I am not a lonely wanderer trying to find my way, but that the vague and inexplicable yearnings which I have, and which I am following, are the drawing-strings thrown out to lead me by One who knows just what my necessities are, and who stands ready to relieve them all!—H. W. Beecher.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere.
By day and night each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

Make us fruitful today in every good work to do thy will, O God. Work in us to will and to do of thine own good pleasure. Thou hast given us yearnings after a holy life: accomplish them by the grace of thy Spirit dwelling within us and working through us continually. Enable us to do the day's work for thee. May we do all for thy glory. May we set the Lord always before us. O Heavenly Father, who art leading us home, help us to consider the interests of others, and to act nobly and generously toward them, because we are thy children and thy infinite resources are at our command. Make us a blessing to those we come in contact with that we may leave upon their faces and lives some traces of that uncreated light that we have caught from the face of Christ. We ask it in his name. Amen.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR JUNE 9. THE WALK TO EMMAUS.
LUKE 24: 13-32.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

"Evidences of Christianity" should be put in the form of "milk for babes." Doubtful questionings of the truth of the Bible often come early to the ears of children. Let mothers and teachers fortify them with proofs such as this lesson affords, for instance, of the divine origin of the "Word" and of the "Word made flesh" as shown by the wonderful fulfillment of Old Testament prophecy in the person and life of Christ.

Tell the lesson story simply but vividly, reading parts of it from the Bible itself. No doubt the men knew what Jesus had said [John 2: 19, 21, 22], but, like the women who brought spices for a dead friend, they had forgotten to remember and believe. Verse 21, "we trusted," etc., as if they had given up the trust in Jesus as Redeemer, shows their doubtful hearts. Raise this question in the children's minds by suggestions: "Could the men and should they have known that Jesus was the Redeemer and so not have been sad? Were the people who loved God surprised when Jesus was born? Why is Jesus sometimes called the 'Promised One'?" Thus lead to talking of the prophecies about Christ to which he called the attention of the two men, who really knew they were there and had seen them in the Scriptures, but they did not remember to look for the promises. Illustration: watermark in paper shows when held up to the light. Jesus was "the light" to lead their eyes and minds to see. Let us think of two things.

What did the men talk about in the life of Jesus as they had known it? What did Jesus say to them [v. 27] which showed them how much they might have seen if they had only looked for it? One of the men may have said, "I remember when all the people went to the towns to be numbered for the tax paying, and we heard that some shepherds on the hills of Bethlehem had heard joyful news from angels that a little Babe had been born in their own village who was to be God and Saviour." The other man may have said, "I remember well about the wonderful star and the wise men from the east, who came to praise the Babe and give gold and incense." "And of God's care for the child through the angel who told the parents to go to Egypt; then the angel, at God's command, bade them come back." "I remember hearing the voice of that strange man John in the wilderness, who told of God who would come in the form of a man; and then he said that Jesus of Nazareth was this man, 'the Lamb of God.'" In this way picture fourteen events in Christ's life as the men may have talked of them. Write a word or words to represent these on fourteen little squares; also make on each a tiny hand with pointed finger extended.

Words for fourteen facts about the life of Jesus.

1. Born at Bethlehem.
2. Star over the place.
3. Gold and incense of wise men.
4. To Egypt and back.
5. Voice in wilderness.
6. Miracles, blind see, etc.
7. "They brought the colt to Jesus." "Hosanna!"
8. Betrayed by Judas for silver.
9. Many would not believe on Jesus.
10. Silent when accused by those who would kill him.
11. Crucified with two thieves.
12. Pierced with spear; sorrowing friends.
13. Laid in new tomb of rich man Joseph.
14. Darkness when Jesus was on cross; earthquake when he rose.

Occupation for hands.

Sand map of Jerusalem and Emmaus with these fourteen squares fastened with tiny tacks to kindergarten splints (or matches

with heads cut off) and set up along the road to Emmaus. Call them "memory mile-stones" or "forget-not guideposts." Instead of the "sand board" a map may be made on floor or table from green cheese cloth, bent pasteboard for houses, tin-foil for wall, strip of brown paper for road to Emmaus. On this map lay the squares down by the roadside.

On fourteen other squares write "O. T. P." saying it is for "Old Testament promises." Also write the following on the squares:

"Born," Mic. 5: 3.	"Egypt," Hos. 11: 1.
"Gold," Isa. 60: 6.	"Eyes opened," Isa. 35: 4-6.
"Voice," Isa. 40: 3.	"Silver," Zech. 11: 12.
"Colt," Zech. 9: 9.	"Lamb," Isa. 53: 7.
"Rejected," Isa. 23: 3-5.	"Pierced," "Mourning," Isa. 53: 12.
"With transgressors," Isa. 53: 12.	Zech. 12: 10.
"With rich in death," Isa. 53: 9.	"Land tremble," "Clear day dark," Amos 8: 6, 8, 9.
"Star," Num. 24: 17.	

Find the references, read them and compare with facts on the other fourteen squares, those placed on Emmaus road. The little hands on these indicate that the facts of the life of Jesus, as known to the two men, pointed to the Old Testament promises which they knew or should have known. All the facts on both sets of fourteen squares point to the cross. Make a cross of the twenty-eight squares by making one square of four, using two from each set which correspond. A cross is formed of seven squares, five in a line and one on each side of the second one from the top.

Apropos of the unmanageableness of boys of which we spoke two weeks ago, a correspondent calls attention to the growing familiarity of speech which marks the modern youth. Without going to the extreme of a servile respect for superiors, we certainly ought to check the tendency which allows a child to address his father as "governor," to allude to the queen of England as "Vic," or call the President of the United States by his given name. A high office of itself involves respect, and, though its incumbent may prove unworthy, this does not justify one in speaking flippantly of him. The comic papers have done much to develop this objectionable familiarity, but it is a cheap wit which drags down to common levels honorable and dignified names and positions.

FOOD AND MORALS.

The intimate relation between one's diet and the moral nature is thus set forth by a writer in the *New England Kitchen Magazine*:

How matter can be transmuted into soul even a woman's curiosity has never been able to discover. But we do know that angelic traits are not evolved from a diet of pork and soggy potatoes, nor has it been found that tea and sauerkraut tend to manly dignity and valor. An outraged stomach in any rank is forerunner of nettles or porcupine traits. The ministry of diet in the work of character building is therefore one of the most important studies a woman can undertake. The luxurious kitchens of the well-to-do, pampering physical appetites to excess, weaken soul faculties and strengthen animal propensities. Well authenticated statistics reveal the startling fact that sins of impurity are vastly more frequent among the luxuriously fed. Drunkenness is quite as much a disease of ill feeding. Many a sin of the soul is the revenge of an outrageously ill-nourished frame. Speeding the gospel of good cookery will hasten the triumph of the gospel of redeeming love.

Children are what the mothers are.

No fondest father's fondest care
Can fashion so the infant's heart
As those creative beams that dart
With all their hopes and fears, upon
The cradle of a sleeping son.
His startled eyes with wonder see
A father near him on his knee,
Who wishes all the while to trace
The mother in his future face;
But 'tis to her alone uprise
His waking arms; to her those eyes
Open with joy and not surprise.

—Walter Savage Landor.

It having been discovered that disease is spread by the custom, in many schools, of having several slates washed by the same sponge, there is a movement for the abolition of slates, slate pencils and sponges and the substitution of paper and lead pencils for written school work. The Lawrence school board has taken action in the matter and the example will doubtless be followed elsewhere.

In the First Class—

Pure cream of tartar powders.

Cleveland's
Baking Powder

First in
the Class—

The strongest pure cream of
tartar powder.

See latest U. S. Government
Report, Bulletin 13, page 600.



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Bread must be handed in

Before noon of the above date and the committee appointed, three of the leading bakers of Boston, will decide who are the best women bread makers of Boston and vicinity.

Buy a barrel of Duluth Imperial Flour and enter the contest. Bring a receipted bill from your Grocer.

FISHER & WISE,
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105 Chamber of Commerce, Boston, Mass.

The Conversation Corner.



Despotic Foreman will do it, for whatever faults he may have—I do not say he has any—he is a patriotic man. He always keeps the patriotic holidays.

To tell the truth, I did feel a little sorry to find on my last week's proof that he had left out several of the basket-children letters, although with the promise to add them this week—and I shall hold him to his promise. When you have read them all, send to me on a postal card—unless you prefer a letter—the number of the "story" which you think the best. Remember, there is no restriction of suffrage in this vote, except that you must not vote for yourselves, that you must sign your full names, and that you must vote within a week after you receive this paper. But I will wait until the California Cornerers have had time to write. I suppose they are the farthest away of all our members where the United States flag floats, except Alaska, and if I receive a good letter from any one there I will return an extra prize!

22. I "guess" the little girls in the basket have a big brother who has a kodak and likes to take pictures. He has put them in the basket. I want to call them Agnes, Katie and Mamie, eight, five and three years old. Agnes is holding the cover up all ready for the picture. LOUIS H. Rochester, Vt.

HOW THEY SPENT THE DAY AT GRANDMOTHER'S.

23. One day Mildred, Rose, Annie and Mabel went to visit their grandpa and grandma. When they got there they went out doors to swing. Then they went into the barn to see the horses and the ponies. In the house they played blindman's buff and hide and seek. Mildred, Rose and Annie hid in the clothes basket, and Mabel tried to find them. Mildred peeked out of the basket to see if Mabel was coming. Grandpa wanted a picture of his darlings and brought in his camera and took a snap shot of them. The game ended here, and grandma called them into the dining-room, and each one had a bouquet of flowers and all the ice cream and cake they could eat. Grandpa carried them home in his buggy. ALICE W. Hyde Park, Mass.

24. "Oh, mamma, what shall I do?" said Mabel, Frances and Fanny all at the same time. "It is the last day of our vacation, and we have played everything," added Mabel. "Well," said mamma, "would you like to play hide and seek if I will play with you?" Mamma was the one to hunt, and of course she hunted everywhere she could think off after she heard the three little voices cry ready! She looked in the closet, under the bed, behind the lounge, and then went to the big basket in the corner of the room; when she opened that she sat down and laughed! When they had finished they all said it was the best game of hide and seek they ever had. ELIZABETH L. Brookline, Mass.

25. These three sisters had been playing hide and seek in their father's attic with several other children when they discovered a big basket large enough to hold all three of them, and they hid in it. They were not found for so long that the oldest one opened the cover and all put up their heads to breathe some fresh air. But the one that was "it" happened to be around and she saw them. One of the children ran down and told the father, and he came up with his camera and took a picture of them and sent it to you. HOWARD W. New Britain, Ct.

26. These sweet little girls lived in Connecticut. Rose was six, Mary was four, Milly was three. Their grandmother gave a party on her birthday for all their little cousins. It was a rainy day, but their mother told them to get in a large basket that stood near. All three got in, and she shut the lid and put a blanket over it. Their man put it on a wheelbarrow and carried it to their grandmother's steps. She thought it was a present and had it brought in. All at once Rose opened the lid and they all looked out. "Why," said grandma, "I did not expect you," and she gave them a kiss. ANNIE S. (Age, 10.) Canton Center, Ct.

27. Dorothy, Elsie and Marguerite had been plotting all the week before Christmas to see how they could surprise their mamma on Christmas Day. At last they thought of an idea suggested by a picture of Puss in Boots. They were going to give her a laundry basket for a present. They would jump into it as puss jumped into the boot. So on Christmas morning they jumped, one by one, into the basket, and when the mother came down the corner of the

basket popped open and she saw three little shining faces! SUSIE M. Allston, Mass.

28. These three girls are Ruby, Lulu and Jennie Bascom, aged nine, eight and six years. One day when these three children waked up they waked up mischievous. The day before she had been making apple jelly, and there were rows of tumblers on the kitchen table waiting to be carried down cellar. Now they were all sitting on chairs in the kitchen as a punishment for stealing turnovers which they shouldn't have eaten till afternoon. So when a neighbor's boy came over in haste for Mrs. Bascom because his mother's baby had got a fit and she didn't know what to do for it, how did Mrs. Bascom know but the children would eat the jelly and be sick? As she was wondering what to do she saw the big basket and exclaimed, "I'll put you in this basket. I won't be gone long, and when I come back I'll take you out." So Ruby is holding up the cover and waiting to be taken out. NELLIE F. Holliston, Mass.

29. Dear Mr. Martin: I am a little boy nine years old who would like to be a Cornerer. I am going to write a description of the picture you put in *The Congregationalist*. In the basket are three little girls. The oldest is ten years old, and the next is eight, but the last is six. Their names are May, Vola and Nina. Vola has hold of the lid. I guess they are playing *I spy*. EDWARD W. Washington, D. C.

30. Dear Mr. Martin: I have never had an opportunity to write to the Cornerers, so thought I would take advantage of these three dear little girls, whose names are Juanita, Margaret and Jennette. They have run up stairs in the nursery room. They have got in the clothes basket and are playing hide and seek, and Margaret, the eldest, is holding the lid, because she wants to know if the one that is "old man" is near. My opinion of these children is that they are about five, three and two years old. Each one has on a white dress and they have light curly hair. I am eight years old. DELLA C. Washington, D. C.

31. Dear Mr. Martin: I am a little boy and I would like to join the Cornerers. I am eight years old. In this picture are Susie, Sadie and May. Susie is five years old, Sadie is three years old and May is four years old. They are playing *I spy*. The largest girl is holding the top of the basket up. RICHARD W. Washington, D. C.

29, 30 and 31 may be interested to know that their letters, inclosed in one envelope, were delivered to General Martin, the Chief Commissioner of the Police, in Pemberton Square, near *The Congregationalist* office, but when he saw that they were children's letters, he courteously sent them to the Corner. Another letter was addressed to "Mr. D. F. Martin"—alas, how we do get mixed up!

Now for answers to Willie H.'s ? in May 9, as to a sentence for the typewriter, containing every letter in the alphabet.

NEWPORT, N. H.

I would suggest Ezra 7: 21, the letter j only being omitted. M. H. M.

One of the ladies in the Congregational Library had suggested that verse before the paper was dry from the press, and a returned missionary called at the office (unfortunately, when I was out) to give the same. Helen P. of Saxton's River, Vt., also sends it. In the ancient alphabets *i* represented *j*, so there was really no omission. Besides, "Ezra the scribe" did not use a Hammond typewriter!

AUBURNDALE, MASS.

Dear Mr. Martin: . . . Probably the Corner will be snowed under with responses, although such a suggestion is rather refreshing just now. (O no, there was a frost this morning, and I have a fire of apple tree wood in my fire-place!—Mr. M.) "A quick brown fox jumps over the lazy dog" fills all the requirements. The following do not contain as much moral or zoological lore: "Quiz Judge P. L. Wyckoff about his vexing remark." "John F. Prady gave me a black walnut box of quite small size." "J. V. Graff, pack with my box six dozen quills." A. W. K. WASHINGTON, D. C.

Dear Mr. Martin: Here is the sentence: "John quickly extemporized five tow bags." K. C. H.

I have two anonymous answers, and Harold W. of Northampton, Mass., and Hallie B. of Norwich, Ct., give: "The quick brown fox jumps over the lazy dog." The fox easily wins the race—and the prize if Willie had offered one! A New Bedford boy sends a German word of over fifty letters, which would annoy D. F.'s typesetters and smash any typewriter!

Mr. Martin

Salt

You don't realize that there are as many grades in salt as there are in sugar. Bradley's "Yorkshire" Salt is A1—the only pure salt. None can be better, even at a higher price. Your dealer can supply you—see that he does. We want to mail you a sample bag free. Send your address to

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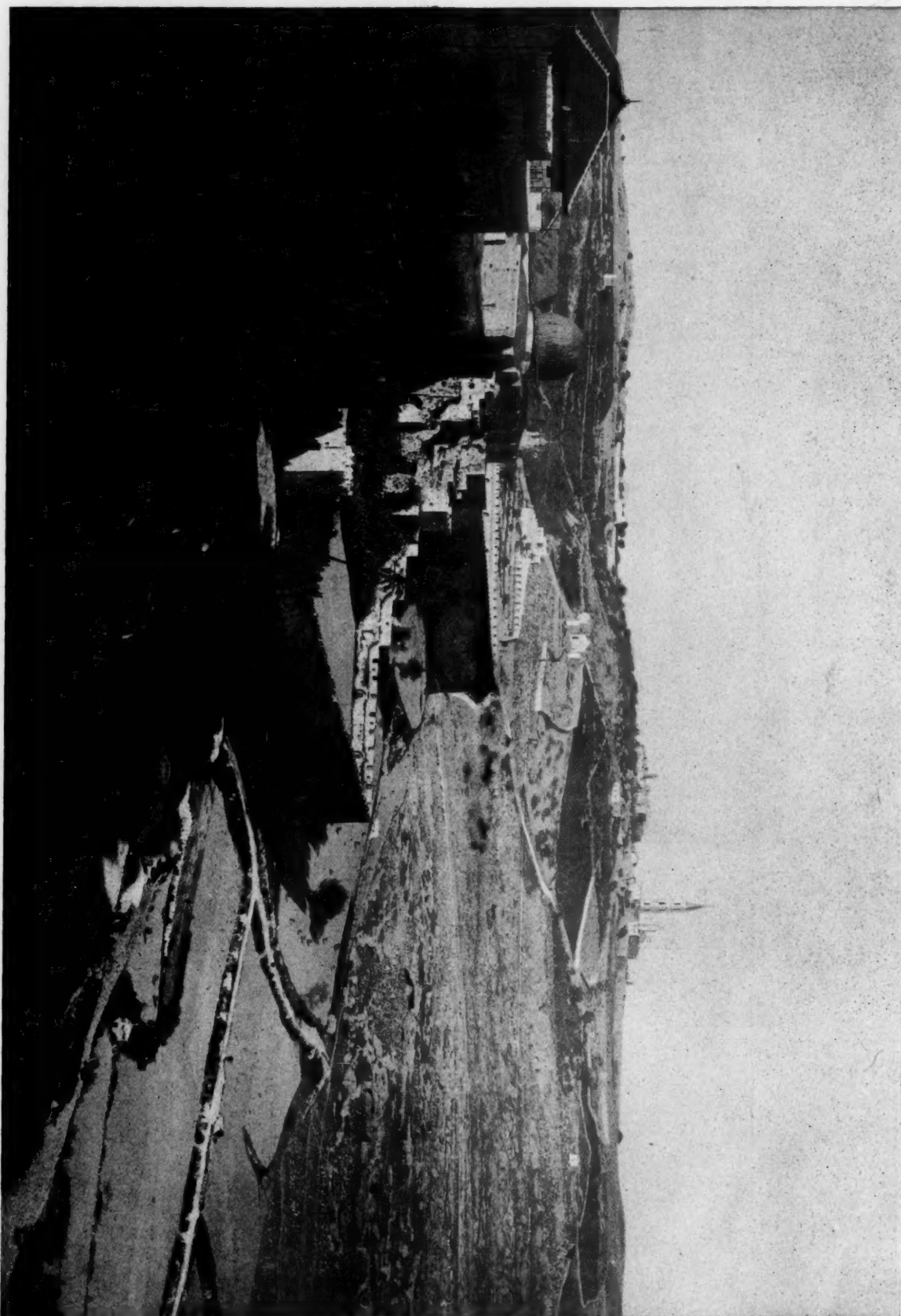
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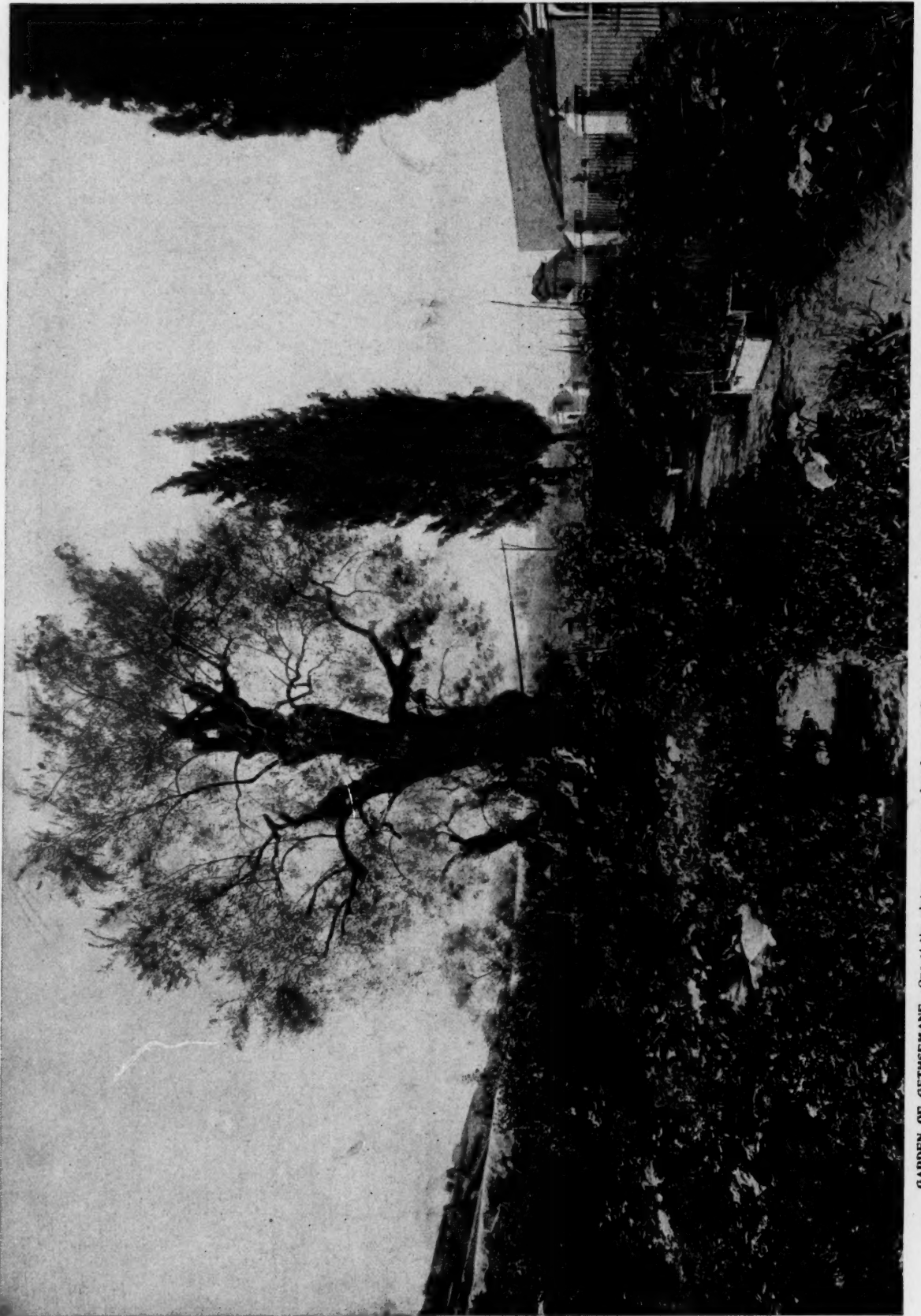
The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

MOUNT OF OLIVES, from Zion's Gate.—One of the plates, somewhat reduced, in our Series of 386 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)



This view of the Mount of Olives is from the Zion Gate, which is now called Bab en-Neby Dâūd, from its proximity to David's tomb. It has a massive door with two wings mounted with iron. On the top of the battlements above one has a fine view of the Mount of Olives and of the hills beyond. "It is enough for the traveler," says a distinguished writer, "in drawing near to the Holy City to see 'gray Olivet' and to think over its wondrous story." The lofty tower and other buildings which are shown in the picture are sacred edifices which commemorate the events connected with the mountain. We can distinctly trace the path up over the mountain to the right of the picture—the path which leads to Bethany. The cluster of buildings on the summit of Olivet are gleaming white and the tall tower belongs to the Russian church. The gray terraced slopes, the gray limestone crags, are still as they were in our Lord's day, and the gray, dusky olives are the prevailing gray of the mount.

The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

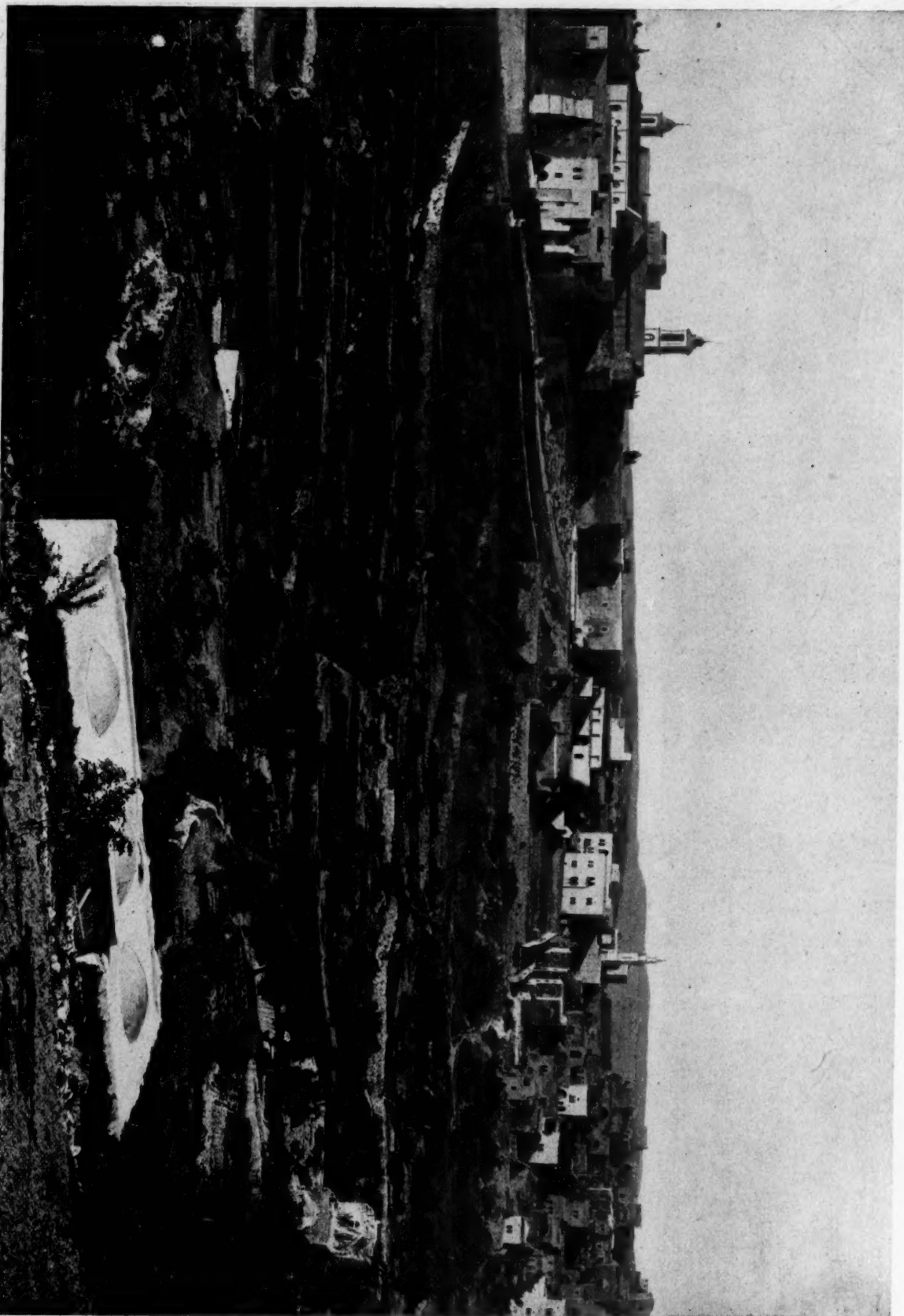


GARDEN OF GETHSEMANE.—One of the plates, somewhat reduced, in our Series of 336 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)

For nearly sixteen hundred years this Garden of Gethsemane, in the Valley of Kedron, has been fixed by the devout as the place of the prayer of our Saviour at the time of his “agony” just before his death. Since the days of the visit of the Empress Helena to Jerusalem, in the fourth century, this garden has been identified by tradition. The Valley of Kedron (Jehoshaphat) is here deep and narrow, and Gethsemane occupies about an acre of ground, to the north of which are rugged and barren heights in which the kings of Jerusalem are buried. To the west are the massive walls of Jerusalem. To the east, and rising directly above it about three hundred feet, is the Mount of Olives. The Valley of the Kedron falls into a deep ravine to the south. It is a beautiful spot; the trees are very venerable, although they cannot have been the identical trees which overshadowed the Son of Man in that hour of his distress.

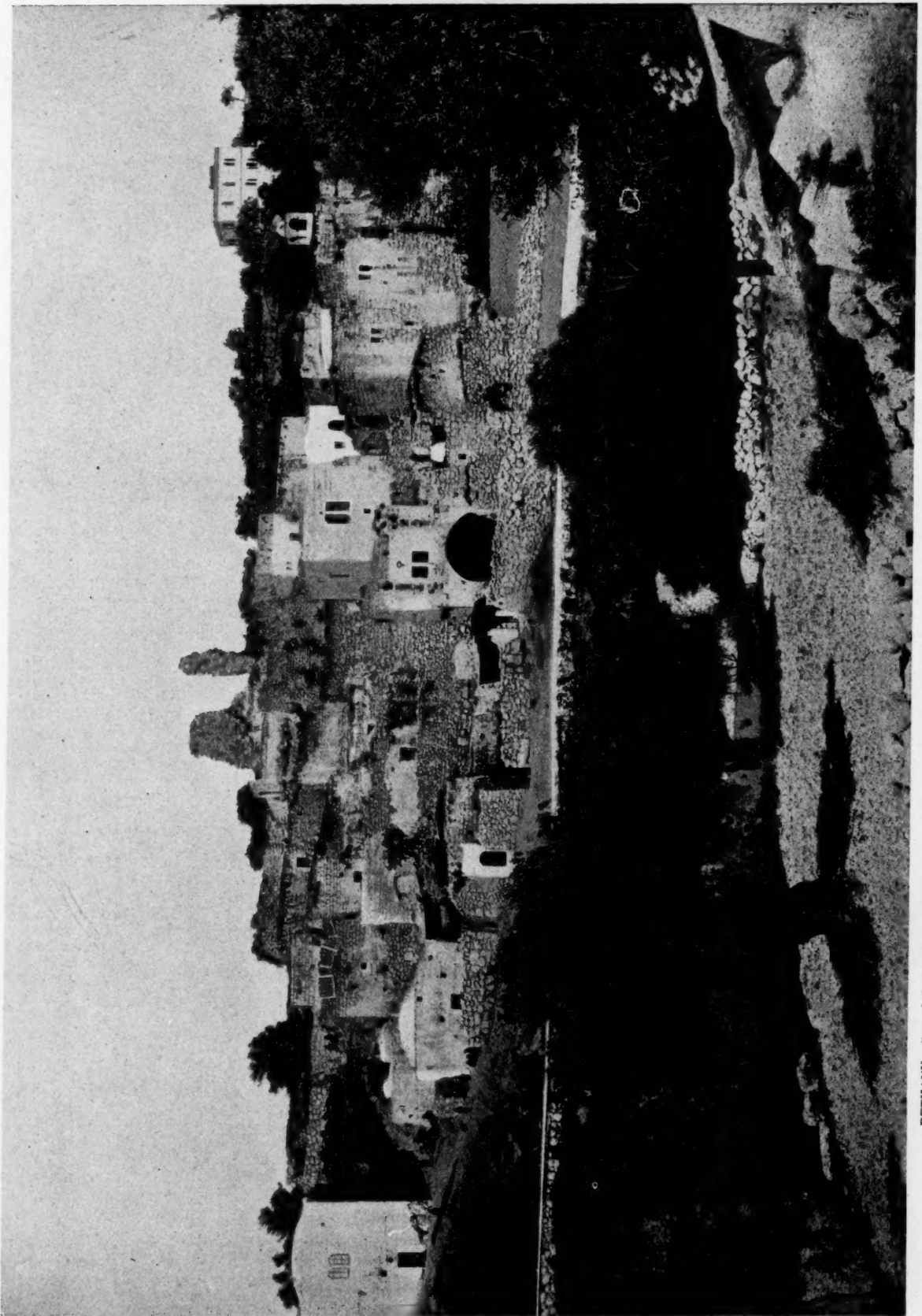
The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

BETHLEHEM. Church of the Nativity on the left.—One of the plates, somewhat reduced, in our Series of 336 Views.—"PALESTINE IN PICTURES." (The complete set to our subscribers, \$2.50.)



Among the hills of Judea stands Bethlehem, about five miles south of Jerusalem, fourteen west of the Dead Sea and thirty-nine east of the Mediterranean. It stands on a projecting spur of limestone belonging to the central range of Palestine, an old town well placed for defense and in a fertile region. "Though too little to be placed among the families of Judah, it is the finest site in the whole province."—*G. A. Smith*. On the bold eastern end of the ridge it crowns stands the Church and Convent of the Nativity. It looks like a great fortress and commands the valley or plain of the shepherds, which runs out towards the mountains of Judea on the east. The hillsides do not frown with cannon, but smile with terraces adorned with vines and fig trees and the gray olives. A lovely city is old Bethlehem!

The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.



BETHANY.—One of the plates, somewhat reduced, in our Series of 338 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)

On the eastern side of the Mount of Olives, and about half an hour's walk from Jerusalem, is the town of Bethany—the house of dates—so called because of the tall date palm trees which once grew among the little white dwellings. The Arabic name is El-Azariyeh—the place of Lazarus. The palms are all gone now. It is now and always has been a poor, small mountain hamlet, with nothing to charm except its seclusion and nothing to interest the Christian world save its associations. It is made sacred as the place where our Redeemer rested and prayed, and where no noisy crowd broke in upon His meditations. Lazarus, probably a rich man, lived there with his two sisters, Mary and Martha. Jesus was invited to abide with them on one occasion, and always afterwards on his visits to Jerusalem made a home at the vineclad cottage of Lazarus. “There,” says Porter, “no sound of the busy world followed him in the quiet home of Martha, and in some lonely recess of Bethany's secluded dell he rested and prayed.”

The Sunday School

THE WALK TO EMMAUS.

LESSON FOR JUNE 9.

Luke 24: 13-32.

BY REV. A. E. DUNNING, D.D.

The story of Christ and the two disciples on the way to Emmaus is an acted parable. It illustrates the truth that Christ crucified and risen from the dead could not be accepted as a Saviour without being revealed; and that he could not be revealed till by processes of training and experience men were prepared to receive the revelation. Christ had lived with these two disciples—who were not of the twelve—and had been crucified before them. But they did not even yet understand the inspired records which showed how the world had been prepared to receive the crucified Messiah. He had risen from the dead and was walking with them. But they could not recognize him, for they could not believe he had risen. To make them witnesses of the resurrection it was necessary that they should be taught again, by Christ himself, the meaning of the Old Testament in the light of the events which had just occurred—the death and resurrection of the Lord Jesus Christ—and that thus taught they should look again on the risen Christ.

This is the process through which men are now led to receive Jesus as the Messiah of prophecy and to trust in him as their risen Lord and Saviour. It is the process through which believers have their faith renewed and confirmed. This process the story of the walk to Emmaus illustrates, presenting:

1. The spirit in which Christ may be found in the Old Testament. Many who now study it are perplexed by recent questions which have arisen concerning its authorship, its structure and its inspiration. But none of them are in so dark a state as were Cleopas and his friend walking to Emmaus. They had committed their lives to Jesus. They still believed him to be a great prophet. But their hope that he would redeem their nation was gone. They did not agree even in their doubts. They discussed their perplexities with such earnestness that they recognized the aptness of the stranger's question, "What words are these which you are throwing back and forth to each other?" Both were wrong in their views.

But they agreed in their love for him whom they had served, and in the conviction that he had been a prophet inspired by God. Their difficulties were all concerning him, and concerning him as related to their own lives. They were admiring what he had been and had done. They were absorbed in going over again the story of his trial and crucifixion. They were thinking of the vision which the women said they had seen, and of the empty tomb of which Peter and John had told.

To find Christ in the Old Testament we need to be personally interested in him. How could we find a man in one place whom we do not know well enough to recognize in any place? Those who would find Christ in the Old Testament must know him as he is revealed in the New Testament, and must think about him so much that he is in no place foreign to their thoughts.

But the desire to know Christ is met by the teaching of his Spirit today as truly as it was met by his presence in the way to Emmaus. The two disciples did not know him, and perhaps could not have recognized him until they had been convinced that his death and resurrection were not contrary to reason, but were the purpose of God working in history from the beginning. This they would never have found out for themselves, but their love for him so far as they did know him and their desire to know the truth about him brought him to them and gave him opportunity to enlighten them. Wherever his disciples talk with each other of him, he is there to quicken their thoughts. "Where two or three are gathered together in my name," he said,

"there am I in the midst of them." Often men question with one another, as these two disciples did, without the consciousness that he is near, but wherever he is the subject of the thoughts of those who love him he is guiding them through the spirit of truth into all the truth.

2. The method by which Christ may be found in the Old Testament. Most believers in divine truth now learn it through Christ himself. His character, his teaching, his love and the work which he claims to do for men so meet their needs and answer their deepest questionings that they acknowledge him to be divine. They trust him as did the first disciples, who hoped he would redeem Israel. But, like them, many who would follow him soon come upon great difficulties. The mind uninstructed in the history which reveals the divine purpose cannot believe that the Son of God *ought* to have been scourged, mocked, crowned with thorns and crucified. They grope about among these events as blindly as did the two disciples whom Christ met in the way, and see in them only accidents which befell him. But to understand Christ's sufferings we must study the Old Testament under his direction. He has fulfilled the law and the prophets. They taught concerning him. The dead hopes of the two disciples began to kindle again as he showed them how Moses testified of him, and David and Isaiah and Daniel and Malachi. No one can read the first three chapters of the epistle to the Hebrews without gaining suggestions of the method by which Christ used the Old Testament that day. He found men ignorant but not prejudiced; depressed but not despairing; burdened by sad facts but not fixed in their interpretation of these facts. If he had at once revealed himself to them, they might have been unable to grasp the startling truth that he was alive. He would first show them that his resurrection had been anticipated, intended, prepared for through the ages of their national history; and he would do this without the authority of his recognized presence, but simply through the testimony of the Old Testament rightly interpreted. He would make them ready to recognize him anew by unfolding to them the Scriptures.

There are today eyes which are hidden of those anxiously inquiring what is true, who will never see Christ as he is except as they see him through the Old Testament. The renewed interest in studying it is full of promise of new and higher revelation of Christ. "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me."

3. Christ revealing himself as the risen Lord. The two disciples on their sad walk did not desire the company of a stranger, but when one joined them and began to unfold to them the meaning of the Scriptures concerning the things in which they were interested they earnestly desired to keep him in their company. Jesus went with them into their home. They at once gave the stranger the place at the head of the household, and he took it as though it belonged to him. They did not know Jesus as they saw him, but they knew his ways, and no one had ever had his grace and charm in presiding over a family. As he offered thanks and distributed the food it suddenly flashed upon them that their Lord was there, and as the knowledge came to them he disappeared.

Wherever Christ finds those who obey conscience and keep it sensitive to what they already know is true he desires to abide with them. Many have thus constrained him to keep their company who did not know whom they were entertaining. But if they will welcome the truth he taught as supreme in their lives so far as they do recognize it they will find their love for him kindling and clothing him with a more exalted personality, till in the growing intimacy the fact that he is the real, risen, living Christ will come to them as a revelation from him. And when the discov-

ery has been made they will say, as did these two disciples, that their kindling interest in the Scriptures, as they studied them with him in mind, was an evidence of his presence which they had strangely overlooked. So once disciples who had lost hope found Christ risen because they loved him for what he had been and done and said, and received evidence of the truth of the resurrection which banished every doubt and filled them with joy. So now whoever receives his truth in obedient love will find him disclosing himself, and by making known to others what they know will find constantly refreshing evidence of his living presence and of their own immortal life in him.

THE CHURCH PRAYER MEETING.

Topic, June 2-8. The True Missionary Spirit. 2 Cor. 12: 10-15; Eph. 3: 1-13.

Need of it in our own communities. Who should become home or foreign missionaries? How all can help.

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 9-15. How to Study the Bible. Josh. 1: 1-9.

The average Christian neglects his Bible both as respects devotional use and systematic study. There is a difference between these two approaches to the Scriptures. Going to the word of God for a message to live by from day to day is not the same as mining down into its treasures to get clear and coherent ideas respecting its facts and truths. You may like to take up Tennyson now and then to revel in the Idyls or to comfort yourself with the In Memoriam, but you can hardly be called a student and critic of the late laureate unless you have studied his poems systematically and thoroughly. If young people have time for only one of the two, by all means let them read the Bible devotionally, but each of us ought to aspire to become a real Bible student. It is true the two ways of treating the Scriptures do not altogether exclude one another. We want to have our wits about us when we read the Bible at family prayers or in our closet. Nor does study of the Scriptures need to be purely intellectual.

At the same time, when we think of studying anything we associate with that process the vigorous exertion of our mental powers, a certain amount of apparatus, a peculiar atmosphere. Things like these are as essential to the study of the Bible as to the study of botany. Dreaming over the Scriptures will never reveal their riches. The Bible comprises various kinds of literature. Its history has to be learned date by date, event by event, just as secular history is learned. Its biographies have to be comprehended in the same way in which you gain an understanding of the life of Napoleon or Grant. Its poetry has to be interpreted in accordance with the laws of poetic expression. It takes just as much concentration of attention, just as much imagination to understand the Bible as it does any other book.

As to any particular system, the chances are that most Endeavorers are already in Sunday school and it would be foolish to suggest any other system of study until they have exhausted the possibilities of the one right before them. Most of the quarterlies nowadays contain admirable suggestions as to the way the lessons should be studied. If they don't, find a system that does, for such are not lacking. Should that be unavailable, go to your pastor or some sensible older Christian who knows how to study the Bible. Or, if you are forced to take it up without any outside help, remember that the essential thing in all Bible study is first of all to find out exactly what the Bible says and then to bring together and systematize its various facts and truths. By and by you will want to know more about the

Bible itself, and then such books as Westcott's *The Bible in the Church* and Professor Dods's *Introduction to the New Testament* will be found very valuable.

Parallel verses: Ezra 7: 10; Ps. 17: 4; 119: 4, 93; Prov. 3: 1-4; Matt. 4: 3-11; Luke 16: 31; 24: 27, 44, 45; John 17: 17; Acts 17: 2; 20: 32; Eph. 6: 17; Col. 3: 16; 2 Tim. 2: 15; 3: 15-17; Heb. 4: 12; Jas. 1: 21, 22; 1 Peter 1: 10; 2 Peter 1: 19.

PROGRESS OF THE KINGDOM.

THE MARATHI MISSION OF THE A. B. C. F. M.

The last annual report of this mission shows the year 1894 to have been characterized, not so much by enlargement of the work, as by internal development and growth. The heavy reductions which it was necessary to make have prevented any extensive advance into new fields, but the statistics for the year indicate the increased efficiency of the schools and churches. During the twelve months 162 persons have united with the churches on profession, making the total number of communicants in the forty churches of the mission 2,515. It is gratifying to note an increase of over 1,200 rupees in native contributions to the churches, which this year amounted to more than 5,000 rupees, or an average gift of over two rupees for every communicant. This represents in terms better adapted to the condition of the people a common laborer's wages for eleven day's work from each communicant. There has been an increase of nine in the number of native agents employed, although it was necessary to abandon seven outstations. The schools are two less in number, but have gained 356 additional pupils, making 3,936 in all, while the Sunday schools are also two less, but the whole number of pupils has increased by 463, giving a total of 4,993.

Under the reports from the churches we are impressed by the spirit exhibited in the little community of Christians forming the Roha church. They have long wished for a church building of their own, and were filled with the worthy ambition to build and pay for it themselves. Not having sufficient ready money for this purpose, however, they decided to tithe their income and devote it to this purpose. With this tithe as security they obtained a loan from the mission, erected their building and dedicated it in the early part of 1895. Mr. Abbott suggests that this principle as regards the building of churches might be more generally introduced, and perhaps houses already owned by the mission could be sold to the people on such easy installments as to suit their financial condition.

The report from the schools is encouraging, although it seems very unfortunate that growth in numbers must be accompanied by overcrowded and unsanitary schoolhouses as in the case of the Boarding and Station School at Bombay. As concerns the non-Christian community, one of the most hopeful signs of the times is the religious unrest among the thoughtful young men. The old social customs are galling to the new generation, and there is also the constant admission that Hinduism needs reforming. The missionaries rejoice to see the growing interest of the people everywhere in the preaching of Christianity and their readiness to attend lectures and discussions on moral and Christian subjects. This is especially noticeable in connection with the work of the Y. M. C. A. in Ahmednagar and also in the efforts that have been made at the new station of Bassein during its first year of existence. Friends of Mr. and Mrs. Karmarkar will be interested to read the report of their work in this place. The efforts among women as well as the medical work show good results, although we have not space to consider them in detail.

After reading this report of a year's endeavor and opportunity, so bravely and hopefully written in spite of the financial restrictions placed upon the work, one is inspired

with the fervent hope that another year funds will be forthcoming for a decided advance. Money and labor put into missions in India is a good investment, as is emphasized by Dean Farrar, who recently said that the British empire owes "more to the despised Baptist cobbler Carey and the contribution of £13, 2s, 6d by his people to his work than to the genius of Warren Hastings and the fiery spirit of Clive."

THE WORLD AROUND.

Opium in India. The English papers and magazines are giving considerable space to discussion of the report of the Royal Commission on Opium. The conclusions arrived at are based upon the answers to 28,000 questions addressed to 900 witnesses and it is no small task to review this mass of evidence, for out of the five volumes published four are without index, analysis or arrangement of subject. The majority report practically advocates the continuation of the present policy of the government in regard to the growth and disposal of Indian opium, while the minority report strongly dissents and advocates a speedy withdrawal from all complicity in the trade, pronouncing it "morally indefensible." Mr. Joshua Rowntree has prepared an able pamphlet giving in small compass the gist of the testimony collected by the commission.

He calls attention to the numerous and perplexing contradictions in the evidence. A specimen of this concerns poppy-growing. After a high official of the Indian Government had declared that official compulsion to cultivate the poppy is unheard of, a native landowner, when asked about his own village, testified that he had lately received a communication from the opium department to make his tenant farmers grow more opium. Again, Sir John Strachey, formerly an Anglo-Indian official, says: "Speaking in general terms, the consumption of opium in India is so infinitesimally small that I may say without exaggeration that no opium question exists at all." Over against this may be set the evidence of Dr. K. Chunder Bose, who estimates that ten per cent. of the residents of Calcutta take opium, and of Mr. Gildar, a Parsee educationalist and moral reformer, who submitted statistics to show that while the population of Bombay has increased by only six per cent., the consumption of opium has increased by eighty-four per cent. The result of Mr. Rowntree's study of these volumes is a splendid vindication of the position of the anti-opium party.

Sympathy with Madagascar. Feeling runs high among English Congregationalists concerning the relations between Great Britain and Madagascar. One of the most vigorous and effective addresses on this subject was given by Rev. J. Hurst Hollowell at the recent meeting of the Congregational Union of England and Wales. He called attention to the comparatively high level, intellectually and morally, to which Madagascar has attained through the efforts of English missionaries, the new ideas of home and marriage which have taken possession of the Hova people, and reminded his hearers that there are now in this island, which is larger than France before the Franco-Prussian War and has a population equal to that of Scotland, 1,328 congregations and 1,000 schools, with 70,000 scholars, connected with English Congregationalists. But the sentiment which stirred the union more than any other was Mr. Hollowell's description of the betrayal of the Malagasy Christians by Great Britain and the present war of extermination being waged by France. He said he was very much afraid "that European foreign policy was coming down to a huckstering level. It seems to mean little more than a competition in shipbuilding on one hand and of land-stealing on the other. The independence of Madagascar ought to be saved. It has been disgracefully 'swopped' for a piece of land

somewhere. We are told we shall be able to go in and preach the gospel after the war. Yes, when the dead are buried and faith in British loyalty destroyed. But the gospel must be preached now and the governments of the future taught not to steal the land of native races. The danger in Europe today is to hold native races too cheaply."

THE SUPREMACY OF PERSONALITY.

Dr. Coit [recently head of St. Paul's School, Concord, N. H.] understood himself, we may venture to be tolerably sure, and he certainly understood his work. And in an age when activity in so many departments of life, spreading itself widely, spreads itself thinly, there was an unspeakable refreshment in the spectacle of this strong and single eyed man who found in his high vocation, from the beginning to the end, an adequate and abundant opportunity, and making his work so great was all the time—rarest distinction in a generation like ours, when it is things that are great and men that are small—was all the time, I say, making himself greater than his work—like his Master withdrawing to the mountain and there, by the attractive power of qualities that were simply irresistible, drawing men and boys to come after him!

It is a profound and impressive disclosure of what, after all, is in all human history the bottom fact—the mighty supremacy of personality. Forever and forever in that beautiful Umbrian valley that he touched and blessed for all days with his rare and lovely ministry Francis will be remembered. We go to Bemerton and it is George Herbert, to Hursley and it is Keble, to Oxford and to Oriel and it is Newman who is still there, to Balliol and it is Jowett, to Rugby and it is Arnold, to Westminster Abbey and it is Stanley, and so it will be as long as one stone remains upon another at Concord and St. Paul's. One man will dominate its history—one image will survive to future generations to tell us what made it great.—*Bishop Potter of New York.*

HOME MISSIONARY SOCIETY AT SARATOGA.

PROGRAM FOR SIXTY-NINTH ANNIVERSARY.

Tuesday evening, June 4, 7.30. Opening address by the president of the Society, Major-General O. O. Howard; annual sermon by Rev. R. G. Hutchins, D. D., recently of Honolulu.

Wednesday, June 5, 9 A. M. Devotional meeting. 9.30 A. M. Our Auxiliaries. Addresses by Rev. C. H. Merrill of Vermont, Rev. James Tompkins, D. D., of Illinois, Rev. H. W. Carter of Wisconsin, Rev. A. L. Love of St. Louis, Mo. 10.30 A. M. Thirtieth annual meeting of the Woman's Department, Mrs. H. S. Caswell, secretary, presiding. Addresses by Miss Anna Hodoush, A Modern Miracle; Mrs. Joseph Cook of Boston, A Woman's Club of National Interest; Miss M. Dean Moffatt, First Impressions of Oklahoma; Mrs. Alice S. Barnes of Montana, Among the Montana Miners.

2 P. M. The annual meeting of the society for the election of officers, hearing of reports and other business.

3.30 P. M. Our Co-operating societies: Congregational Church Building Society—addresses by Rev. L. H. Cobb, D. D., Rev. C. H. Taintor, Sunday School Publishing Society—addresses by Rev. William Ewing, Michigan; Rev. Willard Scott, D. D., Chicago; Congregational Education Society.

7.30 P. M. Paper by Secretary William Kincaid—review of the sixty-ninth year. Addresses by Rev. H. D. Wiard, Western field secretary; Rev. C. W. Shelton, Eastern field secretary; Rev. W. L. Phillips, D. D., New Haven, Ct.; Rev. C. H. Beale, D. D., of Boston, Mass.

Thursday, June 6, 9 A. M. Devotional service. 9.30 A. M. Paper by Secretary Washington Choate, Open Doors. Addresses by Rev. Wallace Nutting, D. D., Providence, R. I.; Rev. Clarence T. Brown, Salt Lake City, Utah; Rev. C. I. Scofield, Dallas, Tex.; Rev. A. B. Crispy, Cleveland, O.

11.30 A. M. Addresses by Rev. W. G. Puddefoot, Eastern field secretary. 2 P. M. Addresses by representatives from the field: Rev. F. F. Gale, Florida; Rev. J. H. Morley, Minnesota; Rev. M. E. Eversz, D. D., German Department; Rev. S. C. McDaniel, Georgia; Rev. C. F. Clapp, Oregon; Rev. W. S. Bell, Montana; Rev. H. C. Simmons, North Dakota.

7.30 P. M. Paper by Secretary Joseph B. Clark, The Money Problem. Addresses by William H. Alexander, Esq., of Nebraska; Rev. Lyman Abbott, D. D., of Brooklyn, N. Y.; Rev. E. R. Meredith, D. D., Brooklyn, N. Y. The usual concessions on the part of the railroads are again made of a one-third return fare for those paying full fare going—certificates required. For information concerning hotel accommodations see *Home Missionary Magazine* of May. Any information freely given on application to the officers of the society, New York. Rev. William O. Wark and Mr. S. A. Rickard, local committee of arrangements, will cheerfully answer inquiries and assist in securing places. Address them at Saratoga Springs, N. Y. Round-trip tickets will be furnished at the following rates: from Boston, \$6.75; Ayer, \$6.00; Fitchburg, \$5.50; Worcester, \$4.50; Gardner, \$4.50; Greenfield, \$4.15; Shelburne Falls, \$2.50; North Adams, \$2.50; South Framingham, \$3.50; Palmer, \$4.45; Springfield, \$4.15; Westfield, \$4.00; Pittsfield, \$3.75; Chatham, \$3.25. These tickets, for sale at 9 Congregational House, will be good going from May 25 to June 5 inclusive, and good to return until June 30. Fitchburg trains leave Boston, June 3 and 4, at 9 A. M., arrive at Saratoga 3.30 P. M., and also from May 25 to June 5 inclusive, leave Boston at 11.30 A. M., arriving at Saratoga 7.30 P. M.

Literature

BOOK REVIEWS.

RENAN'S HISTORY OF THE PEOPLE OF ISRAEL.

This is the continuation of a well-known work. The period covered is from the rule of the Persians down to about 125 B. C. It discusses the Jews under Persian rule, and then under the dominion of the Greeks. Special features of Jewish history during these periods were the re-establishment of divine worship at Jerusalem, the rebuilding of the walls of Jerusalem, the consolidation of the Torah, the Greek translation of the Pentateuch, the struggle of Grecian influence for supremacy in Palestine and the Maccabean uprising. A charm of the book is the manner in which history and theology are blended. One does not have entire confidence in the method, but it renders the volume exceedingly readable. The author, in fact, is very far from being a safe guide. He is interesting, brilliant and often slashing in his style. He keeps one on the alert from chapter to chapter.

Reverence for neither tradition nor the inherent sacredness of a theme hinders him from sarcasm or cynicism. Examples of his extravagance are his theory that the idea of expiation always opens the door to abuse; that the popular morality demands enormous sacrifices on the part of reason, and that the advance of reason, in its turn, harms the moral sense of the masses. He calls Daniel a half-crazy Jew and far inferior to the Greeks in the quality and culture of his mind, although having a nature enriched with a fellow feeling for humanity due to his religious emotion. He regards Ezra as apparently concerned in putting the last touches to the ritualistic portions of the Levitical law, but having little else to do with the re-editing of the Pentateuch.

His idea of the growth of the church is as follows: The captivity forced the Jews to abandon their belief that no man could be a good Jew without having worshiped at Jerusalem; therefore any other place of assembly answered as well as the temple, if entered in the proper spirit. Thus little chapels or oratories grew up. Out of these were developed the synagogue. A ritual of worship gradually was adopted. The observance of the Sabbath, the custom of preaching and the school for the children all grew out of the captivity and combined to form the church. The author also declares that he has grave doubts as to an individual immortality. He tries to explain how angels came to exist and what they are for, and he has no difficulty in satisfying himself of the trustworthiness of his conclusions. Whoever reads the book as a history will find it of some value, and no one is likely to read it without enjoying the spirited and incisive style. But as a theological and religious treatise it is eccentric, misleading and sometimes absurd. [Roberts Brothers. \$2.50.]

RELIGIOUS.

The Carew Lectures for 1895 at the Hartford Theological Seminary were delivered by Rev. C. C. Hall, D.D., of Brooklyn. Their subject is *Qualifications for Ministerial Power* [Hartford Seminary Press. \$1.50]. They are classified in a natural and satisfactory order, the power of a qualified ministry being considered, and then a minister's qualifications, physical and intellectual, experiential and devotional, social

and pastoral, liturgical and homiletical, and theological and ecclesiastical, being discussed. There is a power in the discussion to appreciate which one needs to read but a very few pages. It is not so much that of striking and novel truth as of an earnest and controlling personality behind the words which one reads. That is to say, Dr. Hall in these lectures was enabled to speak out of his own being and recollection in an unusual degree. Much experience, wide observation, genuine sympathy with those entering the ministry, a clear understanding of their hindrances and perils, as well as of the joy that their profession brings—all these, built upon a foundation of sterling good sense and of deep personal consecration, qualify him to discuss such a subject with rare success. His book is, in more than one way, a production of superior excellence. Young ministers and theological students will do well to study it carefully. Indeed, there are few ministers among those who have not attained considerable experience who will not be the richer intellectually and spiritually for its perusal.

Heavenly Recognition and Other Sermons [American Church Press. \$1.25] contains a dozen sermons by Rev. J. L. Campbell, D. D. They are grouped together as a memorial of a beloved daughter, and without being saddening in tone they are pitched rather in the minor key and will be found to harmonize best with the meditative mood and the solitude which favors self-study and prayer. Many who also have been bereaved will find in them much cheer and comfort.—President Rankin of Howard University has translated from the French of Dr. Eugene Bersier a little tract called *The Estrangement of Young People from Christianity* [Funk & Wagnalls Co. 50 cents]. It is compact with vigorous thought, readable, tender in spirit and likely to take hold of youthful minds and help them.—Mrs. Henrietta I. Bolton, in *The Madonna of St. Luke* [G. P. Putnam's Sons. \$1.25], a tempting little volume, tells the story of a portrait of the Virgin. Numerous legends are interwoven or compared, and numerous illustrations are reproduced, and the book serves well as a source of historic and artistic information, as well as a striking narrative.—Another volume of the Cambridge Bible for Schools and Colleges is *The Psalms: Books II. and III.* [Macmillan & Co. \$1.00], edited by Prof. A. F. Kirkpatrick, D. D. The same general method is followed as in the preceding volume which we noticed a few weeks ago, and the edition blends critical and popular qualities with unusual success.—From the same publishers also comes *Lyrical Poetry from the Bible* [\$1.00], edited by Ernest Rhys. It consists wholly of extracts from Scripture under their Latin titles, such as *Cantemus Domino*, *Miserere Mei Deus*, *Jubilare Deo*, etc. They are printed in English, a historical synopsis is furnished and the book is issued in a very neat and pretty style.

BIOGRAPHICAL.

Mr. Charles Lowe's biography of Prince Bismarck, which came out ten years ago in two volumes, was a striking book in its class, and those who are familiar with it will be glad of the same author's new book, *Prince Bismarck* [Roberts Brothers. \$1.25]. This volume contains the cream of the former, is comprehensive enough for ordinary purposes, and is brought down to date, and the ten years have included some of the

most significant events in Prince Bismarck's history. It also is written in an exceptionally vigorous and agreeable style.—Archbishop Whately's famous little book, *Historic Doubts Relative to Napoleon Buonaparte* [G. P. Putnam's Sons. 75 cents], has been republished again and again, and now a new edition is out. It is one of the most ingenious and plausible constructions in English literature, and it not only has confused many people temporarily, but it is a standing example, and a very interesting one, of the possibility of deceiving and being deceived in regard to a perfectly well-known and undeniable fact. The book is, in a sense, a curiosity, and always will be in vogue.

The most recent issue in the Heroes of the Nations series is Alice Gardner's volume, *Julian, Philosopher and Emperor* [G. P. Putnam's Sons. \$1.50]. Some may question the propriety of giving Julian a place in such a series. Miss Gardner defends his selection, both because of the charm of Julian's character and because of the significance and instructiveness of his relation to his own times. He was concerned in the last struggle of paganism against Christianity, and his influence was extraordinarily great. It is difficult to define clearly his religious position, and in important respects he appears to have misapprehended the Christian belief. But he unquestionably was one of the most active and influential opponents of the gospel, in spite of many noble traits and valuable services with which he must be credited. Miss Gardner has described him with wise appreciation, and has made her book very interesting. The volume is illustrated.—Another biography closely related to Christian history is that of *Augustine of Canterbury* [Houghton, Mifflin & Co. \$1.00], the work of Rev. E. L. Cutts, D. D. It is a carefully studied and clearly written narrative, somewhat more scholarly than popular in its tone, and more likely to interest clergymen than others. Nevertheless, it does not lack general attractiveness, and is a valuable treasury of information.

William Laud [Houghton, Mifflin & Co. \$1.00.] belongs to the Leaders of Religion series. It is from the pen of W. H. Hutton. The author has had the advantage of considerable information about the famous archbishop from a source hitherto unused, if not inaccessible; and it is offered as an endeavor to modify the contemptuous and severe estimate of Archbishop Laud which the world so largely has entertained. Without underestimating the faults of the great prelate, the author's conclusion is that any one who studies his career thoroughly and impartially must decide that he has been greatly misunderstood and misrepresented, and really was a far more conscientious, honorable, useful and holy man than is believed. Mr. Hutton has worked his material into a readable and valuable volume.

STORIES.

Mr. I. Zangwill is somewhat better known as an essayist and a writer of bright comment and criticism for the magazines than as a novelist, but he possesses genuine ability as a novelist. If he had cut down his novel, *The Master* [Harper & Brothers. \$1.75], about one-half by judicious omissions, it would have been a very much better book than it is. He has been unable to resist the temptation, like some of the country people who figure in his pages,

to give us every detail of every occurrence which the book has occasion to chronicle. That the work is so bright in portions and so entertaining on the whole is much to its credit. Moreover, it is a story with a more or less conscious purpose. It portrays the severe struggle of a poor unappreciated artist and his battle with the temptation to rise by ignoble means and to lower his ideal, both of art and of humanity. The outcome of the story is satisfactory in the main—especially so from the point of view of the moralities and of art—and one lays it aside with the feeling that the hero, after all, is more of a real hero than he seemed likely to turn out. The incidental features of the story fit fairly well into the main plot, and, if it do not add to its author's reputation, the book at least will not diminish his credit.

John Strange Winter's latest book, *A Blameless Woman* [International News Co. 50 cents], is disappointing. The central feature of the plot is the love of the heroine for a man already married—a love at first innocent on her part, inasmuch as she was grossly deceived, but indulged in a manner and to an extent which, without involving her union with her lover even after the decease of his wife, did involve essential disloyalty to the man whom she married, and forced her, of course, into a false and terrible position. It would have been so easy for her, by absolute frankness with the man who became her husband, to have prevented most of the misfortune which subsequently occurred to her after the deception practiced upon her had been revealed, that one cannot help feeling that the only reason for not causing her to act in real accord with her better nature is the fact that the book would have had to be cut short too soon. She was a good woman, though unwise and mistaken, and her husband was a loyal gentleman and grievously deceived. The author does a moral mischief in seeming to justify so largely the scoundrelism of the prince on the ground of the genuineness and intensity of his affection and the emptiness and misery of his own marriage relations. We cannot commend the book.

It is a striking illustration of a different mood and method which is afforded by turning from Mr. Zangwill's story to *A Little Sister to the Wilderness* [Stone & Kimball. \$1.25], by Lillian Bell. Here one is face to face with intense and passionate natures and with dramatic and almost tragic facts. Yet they are narrated with such a simplicity and at times almost idyllic artlessness that one hardly realizes the profound vitality of the story. It throbs with feeling from cover to cover, yet there is little in it which is tempestuous in form. It is a story of West Tennessee, chiefly of rustic life and love, of sorrow and self-sacrifice and the development of character which they bring, and the end is peace.—Max Pemberton, author of *The Impregnable City* [Dodd, Mead & Co. \$1.25], has taken a leaf out of the book of Jules Verne, like so many others. His story is based upon the existence of an imaginary city on an island in the South Pacific. The life there is very much like life anywhere else, except that the island has become the refuge of many foes of human society, so that the endeavors of its noble and generous owner and ruler to preserve good order in time prove useless. It is a romantic story of adventure and love, and seems to suggest that those who revolt at the authority of

the law very seldom are enduring companions when freed from the claims of the laws which they defy.

The Indians have few warmer and more steadfast friends than Frances C. Sparhawk, whose interest in their welfare has already been signified by the story *Onoqua*, which was first published in our columns and which Whittier pronounced worthy to rank with *Ramona*. Miss Sparhawk's latest volume bears the striking title of *Senator Intrigue and Inspector Noseby* [Red Letter Publishing Co. \$1.00], and resembles her earlier work in its accurate delineations of Indian characteristics and the peculiar circumstances that surround the transition from savagery to American citizenship. The passing of the years seems to have intensified the author's sense of the awful injustice of the spoils system. Her story is a spirited and touching narration of the lapse into barbarism consequent upon the removal of officials who loved the red men and the substitution of coarse, brutal spirits of the type that has been altogether too influential on Indian reservations. This is a book with a message and a mission.

Messrs. Macmillan & Co. are bringing out a neat and attractive edition of Dickens's works, and *Bleak House* [\$1.00] has been sent us. The edition is a reprint of that corrected by the author in 1869, and Charles Dickens the younger has supplied it with an introduction both biographical and bibliographical. The edition is illustrated.—A number of stories from the Waverley Novels have been grouped by Sir Edward Sullivan in a pleasant book entitled *Tales from Scott* [Roberts Brothers. \$1.50], to which Prof. Edward Dowden, LL. D., has furnished an introduction. The earlier novels of the series have been drawn upon for the material of this novel, and the boys and girls will find it a pleasant family companion.

POETRY.

Mr. Madison Cawein's volume, *Intimations of the Beautiful and Poems* [G. P. Putnam's Sons. \$1.50], opens with the title poem, which occupies about one-third of the volume. The author draws his inspiration in a large degree from the world of nature, and more than some others gives his readers vivid pictures and descriptions, but he also is a student of human nature, of individual character, and is able to convey in comparatively few words a remarkably comprehensive idea of a personal subject. His minor poems are some of them beautiful, and we have noticed none of them which does not give evidence in some measure of the genuine inspiration of the poet. Mr. Cawein has considerable mastery over diversified meters, and his volume, while not popular in its character, is sure to be appreciated by thoughtful and cultured readers.

The Treasures of Kurium [G. P. Putnam's Sons. \$1.00] is the title of a book of verse by Ellen M. H. Gates. Some of them are familiar to those who use our popular hymn-books, all of them illustrate a real power of expression in rhyme, all are noble and uplifting in sentiment, and they make an attractive and stimulating collection. Familiar and domestic objects and scenes suggest many of their themes, and they are instinct with the tenderness of homely but deep experiences.

Mary A. Townsend's sonnets number sixty-nine and they form a book called *Distaff and Spindle* [J. B. Lippincott Co. \$1.50].

There is considerable difference between them. There is more poetry in the expression of some of them than in the sentiment. In not a few other cases the reader is conscious of a decided lack in respect to form. The conception is not unpoetical, but the sonnet as finally wrought out does not vary much from prose. Here and there a poem stands out above the average of the book with noticeable merit. The publishers have issued it handsomely.

The poems of Mary A. and Alice E. Sawtelle are gathered into *An Olio of Verse* [G. P. Putnam's Sons. 75 cents]. Whether the two poets have collaborated in the case of each poem, or whether they have furnished each a portion of the poems, we do not know; but we are glad to claim for their little book a good place among the modest and meritorious volumes which make small pretensions but which afford the reader real satisfaction.

MISCELLANEOUS.

We take space to say a few words about a volume upon which we should not waste our room but for the fact that it has attained great temporary popularity, especially in the West—*Coin's Financial School* [Coin Publishing Co. 25 cents]. It is a discussion of our national finances, and advocates the free coinage of silver and a general financial policy which can result only in ruin. It is written with considerable plausibility, and is just the sort of book to catch the attention of thousands of people and to be believed more or less fully and thereby to mislead. In point of fact, the school here described at such length never was held; the eminent men, bankers and others, herein alleged to have been confuted and confounded by Coin were occupied about their legitimate business instead of wasting their time in listening to such a tissue of errors. The book only needs to be examined, page by page and statement by statement, in order that the utter deceptiveness and mischievousness of its teachings, in some cases too much like deliberate falsifications, may be made apparent. For instance, a characteristic misstatement of fact is its assertion on page 16 that the act of 1873 destroyed silver "as legal tender money in the payment of debts, except to the amount of five dollars." As if one could not pay a debt of six, sixty, six hundred or any other number of dollars in silver today! A characteristic blunder in its reasoning is that on page 111:

That unit is now the gold dollar of twenty-three and two-tenths grains of pure gold, or twenty-five and eight-tenths grains of standard gold. If we were to cut this amount in two and make eleven and six-tenths grains pure gold a unit, or dollar, we would thereby double the value of all the property in the United States, except debts.

What nonsense such talk is! There would be twice as many nominal dollars as now, and each of them would be worth only half of its present value. The value of property would be unchanged. One thousand half dollars and five hundred whole dollars are equal in value. We trust that any of our readers into whose hands this book has come will read it with care in order to discover and to explain to others how utterly ruinous to our individual and collective welfare the recommendations of the book would prove, if carried out.—We commend the little pamphlet, *Cash vs. Coin* [Charles H. Kerr & Co. 25 cents], by Edward Wisner which, in a similarly popular and graphic manner, sets forth the other side of this great finan-

cial subject. We trust that no one will be satisfied to read the former book without also taking pains to read what may so tellingly be said against it. We have no fear as to the outcome of the financial discussion which is to take place in this country during the next twelve months. The fallacies described in Coin's Financial School cannot befool the American people as long as that. But every day's gain in removing popular misconceptions on so vital a subject is advantageous.

The late Prof. J. A. Froude's lectures at Oxford in the Easter terms of the years 1893-94 form one of the most interesting of his peculiarly readable volumes. It is called *English Seamen in the Sixteenth Century* [Charles Scribner's Sons. \$1.75]. A theme more congenial to the writer hardly could have been selected. He enters into the historical and the dramatic appreciation of his subject with characteristic zeal, and comments with customary frankness upon men, policies and events. His chapters on the sailing of the Spanish Armada and on its defeat are fine examples of spirited composition. Hawkins and Drake are two of the heroes of his narrative, and the admirer of the historian will place the book high on the list of his works.

A series of volumes has been begun entitled *The Social England* series. Its purpose is to describe succinctly not merely the politics and wars, but also the religion, commerce, art, literature, law, science, agriculture, etc., of England, so that the reader may have in small compass all which is essential to render him well informed upon those subjects. The first volume of the series, by J. F. Rowbotham, is *The Troubadours and Courts of Love* [Macmillan & Co. \$1.75]. It supplies rather a sentimental foundation for such a structure of practical affairs as the series proposes to build, yet the age of chivalry and its customs had more to do with the social development of Europe than sometimes is comprehended. In this volume the whole subject of the Troubadours—their poetry, their songs, their life and their influence—is discussed. The book has been written carefully and abounds in information.

Mr. L. H. Porter, the author of *Cycling for Health and Pleasure* [Dodd, Mead & Co. \$1.00], has prepared in that book what probably is the most elaborate and useful volume on the subject. It deals with learning the art of cycling, with accidents and their prevention, and with all manner of practical points of importance, such as back-pedaling, breathing while riding, the care of cycles, the legal rights of cyclists, etc. Considerable space is given to costumes. It is based on long and diversified experience, is illustrated and deserves popularity.—Sir H. E. Roscoe has contributed to the *Century Science* series a volume on *John Dawson and the Rise of Modern Chemistry* [Macmillan & Co. \$1.25]. The biographical character of the book naturally is subordinated largely to the scientific. This renders it the more enjoyable and useful to the class of readers who are especially interested in the subject and is not a blemish, but it is not quite so agreeable a book on that account to people in general; yet in view of its purpose it is a very successful volume.

Mr. G. J. Varney has compiled *The Story of Patriot's Day* [Lee & Shepard. 50 cents], in which the events of April 19, 1775, at Lexington and Concord are narrated with

the aid of maps and pictures, and various patriotic poems are appended, the whole collection of material forming a pretty volume which the boys and girls will appreciate and which many of their elders also will value.—*Wealth and Waste* [Funk & Wagnalls Co. \$1.00] is by Prof. A. A. Hopkins, Ph.D., professor of political economy in the American Temperance Union. It is a somewhat elaborate study of wealth, labor, production, with special reference to the influence upon them of the saloon. The author is a Prohibitionist and writes from the point of view of party loyalty. His volume contains many facts of significance and importance. We should like it better if it were somewhat less pictorial and stirring in its style, but for that very reason it undoubtedly will be the more impressive with a great many into whose hands it will come.

In *Beckonings from Little Hands* [John D. Wattles & Co. \$1.25] Mr. Patterson DuBois has given us a charming and delightful little book. We agree with its fundamental theory that family government should be based upon moral influence. But we must dissent from it so far as to insist that sometimes in most families penalties are needed and wholesome. Moral influence often needs to be supplemented or to have the way paved for its successful exercise. But this is a good book and many homes would be the happier were its teachings heeded.—In *The Secrets of Health* [Orange Judd Co. \$1.50] Dr. S. H. Platt tells his readers how not to be sick and how to get well from sickness. We perceive nothing in the volume which differs essentially from other medical works which have come under our notice. The author has gathered material from all schools of healing, and the chapter of chief interest to many people doubtless will be that which describes various popular methods of cure. The medical prescriptions should not be used without the advice of some physician or other expert person, but the receipts for cooking may prove valuable in families.

NOTES.

—An illustrated monthly, called *Vermont* and edited by C. S. Forbes, is to be started at Burlington, Vt., next month.

—The *Southern Magazine* has become the *Mid-Continent Magazine*, and now appears simultaneously in Louisville and Chicago.

—Mr. Justin Winsor, the eminent author and the librarian of Harvard University, expresses the opinion that large private libraries no longer are being collected as they used to be. Public libraries and other collections are supplying the popular need.

—The trustees of the Boston Public Library are reported to be trying to secure the fine philological collection of the late Prince Louis Lucien Bonaparte. It includes about 20,000 volumes, covering 120 languages and more than 1,000 dialects.

—Apropos of the current competitions, the winner of the \$1,000 prize offered by the David C. Cook Publishing Co. is Florence Morse Kingsley, and her story, which was one of 377 offered, is called *Titus, A Comrade of the Cross*. It is a tale of the time of Christ.

—Miss Kate Field's *Washington* has been suspended and she has become one of the staff of the *Chicago Times-Herald*. A general sifting of young publications seems to be going on, and *Storiettes*, *The Journalist* and *Around the World*, all of New York, and *Push* and *Vanity Fair*, both of Chicago, also have suspended.

—The first illustrated newspapers in this country were *The Illustrated New York News*,

which appeared on June 8, 1851, and *Gleason's Pictorial Drawingroom Companion*, which was started on July 2, 1851, by Frederick Gleason. The latter was edited by Mr. Ballou and in 1854 he bought it and changed the name to *Ballou's Pictorial*. Shortly after it appears to have been merged with *Harper's Weekly*.

—The State of New Hampshire not only contains the town which was first to appropriate money—Peterboro, in 1833—raised by taxation to buy books for a free library, but it also was the earliest State—in 1849—to pass a law authorizing the raising of money by taxation by separate towns and cities to be used for libraries. Now the same State takes the lead again with a law that every town shall raise a certain amount annually for that purpose.

BOOKS OF THE WEEK.

- Little, Brown & Co. Boston.*
A MADONNA OF THE ALPS. Translated from the German of B. Schulze-Smidt by N. E. Dole. pp. 207. \$1.25.
YOUR WILL: HOW TO MAKE IT. By G. F. Tucker. pp. 112. \$1.00.
THE HEAD OF A HUNDRED. Edited by Maud W. Goodwin. pp. 225. \$1.25.
Silver, Burdett & Co. Boston.
A MANUAL OF PEDAGOGICS. By Prof. Daniel Putnam. pp. 330. \$1.50.
Student Publishing Co. Hartford.
PHILIP MACGREGOR. By W. W. Newton. pp. 338. \$1.50.
Macmillan & Co. New York.
BIRDCRAFT. By Mabel O. Wright. pp. 317. \$3.00.
MUNICIPAL HOME RULE. By Prof. F. J. Goodnow, LL. B. pp. 285. \$1.50.
SHEILA'S MYSTERY. By Mrs. Molesworth. pp. 203. \$1.00.
Charles Scribner's Sons. New York.
PRINCETON STORIES. By J. L. Williams. pp. 319. \$1.00.
SUPPRESSED CHAPTERS. By Robert Bridges. pp. 159. \$1.25.
FORWARD HOUSE. By W. S. Case. pp. 149. \$1.00.
G. P. Putnam's Sons. New York.
RECOLLECTIONS OF WAR TIMES. By A. G. Riddle. pp. 880. \$2.50.
THE RELATION OF RELIGION TO CIVIL GOVERNMENT IN THE UNITED STATES. pp. 393. \$2.00.
A GENDER IN SATIN. By Rita. pp. 197. 50 cents.
A. C. Armstrong & Son. New York.
THE BOOK OF EZEKIEL. By Rev. John Skinner. pp. 499. \$1.50.
MANUAL OF PREACHING. By Prof. F. W. Fisk. pp. 328. \$1.50.
Thomas Y. Crowell & Co. New York.
THE NARRATIVE OF CAPTAIN COIGNET. Edited by Loredan Larchey. Translated by Mrs. M. Carey. pp. 319. \$1.50.
THE COMPLETE POETICAL WORKS OF SIR WALTER SCOTT. pp. 770. \$1 00.
Harper & Brothers. New York.
MEMOIRS OF BARRAS, MEMBER OF THE DIRECTORATE. Edited by George Duruy. Translated by C. E. Roche. Vols I. and II. pp. 424 and 610. Each \$3.75.
Century Co. New York.
PHILIP VERNON. By S. Weir Mitchell, LL. D. pp. 53. \$1.00.
Dodd, Mead & Co. New York.
HYGIENE AND PHYSICAL CULTURE FOR WOMEN. By Anna M. Galbraith, M. D. pp. 294. \$1.75.
Anson D. F. Randolph & Co. New York.
IONE: A TALE OF EPHEBUS. By J. S. Park. pp. 65. \$1.00.
Hunt & Eaton. New York.
THE JUNIOR HYMNAL. By E. A. Schell and Mary C. Foster. pp. 136. 20 cents.
Henry Holt & Co. New York.
EUGENIE GRANDET. By Honore de Balzac. Edited by Prof. Eugene Bergeron. pp. 286. 80 cents.
A. S. Barnes & Co. New York.
CROWNS OF PROMISE. Illustrated by Blanche McManus. pp. 95.
E. B. Treat. New York.
THOUGHTS FOR THE OCCASION: ANTIQUARY AND RELIGIOUS. Compiled by Franklin Noble, D. D. pp. 516. \$1.75.
F. Tennyson Neely. New York.
THAT EURASIAN. By Aleph Bey. pp. 399.
John J. Hood. Philadelphia.
SONGS OF LOVE AND PRAISE, No. 2. Edited by J. R. Sweeney and others. pp. 223. 35 cents.
Geo. W. Jacobs & Co. Philadelphia.
OUR LIFE AFTER DEATH. By Rev. Arthur Chambers. pp. 213. \$1.00.
Cranston & Curtis. Cincinnati.
THE STORY OF BOHEMIA. By Frances Gregor. pp. 486. \$1.50.
PAPER COVERS.
American Book Co. New York.
PRESENT AND EXTINCT LAKES OF NEVADA. By I. C. Russell. pp. 36. 20 cents.
American Academy of Political and Social Science. Philadelphia.
ELECTED OR APPOINTED OFFICIALS? By J. G. Bourinot, D. C. L. pp. 31. 25 cents.
Patriotic Literature Publishing Co. Baltimore.
GOVERNMENT OWNERSHIP IN PRODUCTION AND DISTRIBUTION. By Walter Vrooman. pp. 219. \$1.00.
MAGAZINES.
MAY. WINDSOR.—WRITER.—BOOKMAN.—BIBLICAL WORLD.—MUSICAL GEM.—NINETEENTH CENTURY.—FORTNIGHTLY.—YALE REVIEW.—BOSTONIAN.
JUNE. FALL MAIL GAZETTE.—FRANK LESLIE'S.—CASSELL'S.

Massachusetts General Association.

Annual Meeting at Lynn Last Week.

That great factory city in the northern area of Greater Boston, flanked on one side by the sea and on another by the woods, could not have welcomed the association more generously twenty-one years ago, when it met there formerly, than it did last week, at its ninety-third annual gathering, May 21-23. "Not eminent, but respectable," as a center of Congregationalism, Lynn proved to be all that was claimed for it in the greeting of Rev. A. W. Moore in behalf of his church and of the city; and for three days nearly 350 pastors and delegates were comfortably housed in the new edifice of the Central Church, whose misfortune by fire a few years ago has proved of advantage, especially in its present more favorable location in a beautiful residential section. Fitting also was it that now, in its old age, this body should meet again in the city which claims one among its four churches of our order as the most ancient, with a clear title, in the country or the world; and in a city which maintains, moreover, merited distinction for its spirit of Christian unity and of manifold charities.

THE SERMON.

The Church and Civic Righteousness was the pertinent theme chosen by Rev. Dr. Philip Moxom of Springfield for the sermon Tuesday evening. After reiterating the well-known facts respecting municipal growth and municipal corruption, the preacher proceeded to discuss the vital question of the function of the church in modern society and the impossibility of her continuing to differentiate as she has in the past between the spiritual and the secular. Emphasis was laid by him upon the truth that there are two structural ideas in society, viz., redemption and fulfillment of life, and the church of the future must emphasize the second as well as the first, and in doing this she will naturally aid in making city life sweeter, purer, healthier for the masses. Dr. Moxom had trenchant words of rebuke for churches whose sign is the dollar not the cross, for Christian people who put faith in the theology of Paul rather than the gospel of Jesus, who limit the kingdom of God to the church and deplore the effort of Christian preachers to purify politics.

THE TOPICS OF THOUGHT.

The program was sufficiently varied to enlist general interest throughout, so that large congregations were the rule and frequent outbursts of applause were not uncommon. Long periods of business transaction, however necessary, were broken by essays and addresses of no inconsiderable merit, some of which, like oases in the desert, were happily located just in the right spot.

The brains of the younger men were set at work chiefly in the preparation of the intellectual feast. The Enlargement of Personal Life was the theme of Rev. S. G. Barnes, by which he pleaded for the growth of self-consciousness as a condition of greater use of one's gifts for God, and for closer association with others as an incentive of common enthusiasm. Rev. I. C. Smart, in his essay on Good Citizenship, treated of social questions and amateur sociologists in a more or less humorous manner, but spoke in all seriousness of the civic rights of men and the common good of law.

An extended consideration of social problems occupied one session, in which Rev. John Buckham led off on the topic, The Value of the Study of Local Social Conditions by Young People, followed by Rev. G. H. Reed on How Shall the Minister Deal with Sociological Problems? and by Mr. R. A. Woods on Can the Theological Seminary Be Made to Serve More Effectively the Needs of the Time? Em-

phasis was particularly laid on the need of directing, not restraining, the enthusiasm of young people in their work; on the importance of a knowledge by the minister of economics as well as of the New Testament, that he may act as a mediator between the capitalist and laborer and arouse mutual sympathy between them; and on the need of a new spirit in the seminary for creating a broader outlook, giving its students more ability as executives and more efficiency in responding to the demand of the times for more true preaching of the gospel.

DECISIVE ACTION ON PUBLIC QUESTIONS.

That the association might stand in no uncertain attitude toward many vital questions of the day, resolutions in large numbers were passed, in most cases unanimously. On Sabbath keeping a petition to the General Court was adopted for the passage of the Sunday law now pending, and a message of sympathy to toilers on the Lord's Day, with a pledge of efforts for their relief, were framed and ordered sent by a special committee to various labor organizations throughout the State.

That was no uncertain sound which as an expression of fraternal feeling denounced the unmanly hostility of a Medfield business manager to the pastor of one of our churches there, and the unsuccessful attempt to drive the latter out of town. The pledge to his church of the prayers of the association and its willingness to provide financial assistance until the present difficulty be ended meant more than ordinary sympathy. The depleted treasuries of the missionary societies were not forgotten, and encouragement to the fruitful attempts to replenish them was reiterated more than once, and delegates as yet uninterested must have been awakened to reflection. That the discussion on the Norwegian system, suggested by a memorial from the Norfolk Association, was promptly tabled as a dead issue on a motion made by the first speaker, undoubtedly proved a sagacious move in the interests of the remaining part of the program for that session, for the advocates and opponents of the system were gathered in earnest and the outcome of a debate could be better guessed than stated.

STRONG WORDS FOR HOME MISSIONS.

The secretary of the Massachusetts H. M. S., Rev. Joshua Coit, was heard with attention as he told of the four branches of missionary effort in the State, aiding of old churches and new enterprises, the employment of special evangelistic methods in the city, and providing for the preaching of the gospel to foreigners. The missionaries number 137, and as a result of their labors more additions were received to the churches last year than for many years preceding. Among the foreigners over \$25,500 have been spent, mostly for the French Canadians, to show them the path of light and conscience out of Romanism into Christian living. Nearly sixty persons have joined our French churches, a number three times as great as that added to the other churches.

Other nationalities to whom special attention is paid are the Norwegians, Swedes, Germans, Italians, Armenians, Greeks and Jews. Besides State work the society provides for nearly one-third of the work of the national society. The total receipts in the State for the year were \$139,724, and the payments \$173,758. Following the secretary addresses were given by Dr. T. P. Prudden on The Life and Work of Home Missionaries, by Pres. S. H. Lee on French Canadians and the French College in Springfield, and by Pres. H. C. Simmons of Fargo College on Mission Work in the West.

THE BROADER FIELD OF MISSIONS.

A second session devoted to missions broadened naturally from the home field to a general view under the topic The Missionary Obligations of the Churches. A magnificent appeal to the churches, voiced in strong and impressive language, brought the climax of the day and must re-echo in all the churches of the State through the mouths of the pastors present.

President M. E. Gates spoke of Obligations and Privileges. He said the essence of Christianity is not in the mere service of others as seen from without. It is the spiritual life of Christ in his members, and the life of the church as of the individual lies in its power to lay hold on that in its environment which is not alive and put life into it; the power to perpetuate and hold it up is the mark of life. The test of the Christian then is, does he use his means, his wealth, as a social force. He does if the life of Christ has fully possessed him, not otherwise. No converted man then can escape full obligation to the use of his potential power of service. The bank-book must be converted with its owner. With the church, also, as with the man, its interest in missions is its test of life, and it has no right to diminish its missionary work because the times are hard. Works are the proof of faith.

Mr. H. E. Cobb followed with an appeal for special attention to the American Board, which already begins to look forward more hopefully to the clearing of its debt, now that the churches are being reached; and, as an example of what a single church can do, he stated that Eliot Church, Newton, had in one collection raised \$6,165. Dr. Nehemiah Boynton looked at the enlarging opportunity of the Board and its embarrassed treasury. As the first denomination in this country to look out toward foreign lands in the missionary spirit, he named our obligation, first of all, as one of inheritance, which we should keep even more fully than our fathers. The obligation is also one of educating the churches, first converting men, then enlightening them; of investment, too, with time and money; and of inspiration, with one single, great motive, the love of a living God.

CONGREGATIONALISM TO THE FORE

Suitably enough the important theme of Congregationalism was reserved for the last evening, and discussed in the presence of a large audience that went away considerably illuminated in respect to principles and methods, and at least several degrees more enthusiastic respecting our place and our future in the ecclesiastical world. To Dr. Quint fell the duty of expounding what it means today. After emphasizing its generous attitude toward other communions, he stated as its leading characteristics its insistence on a regenerate church membership, on the equality of all believers, its method of self-government, its adaptability to particular exigencies and its loyalty to Christ.

Rev. E. M. Noyes, a recent acquisition from Minnesota, spoke of what Congregationalism has learned and may learn from its continental expansion. He made a brilliant and rapid summary of its development throughout the Western States, having planted itself on the platform of the Word of God, the Sabbath, the Christian home and the Christian school. Out of this expansion has arisen a larger sense of the continental mission of the denomination as respects theological, ecclesiastical and interdenominational interests.

Our indebtedness to influences from other denominations was Rev. C. R. Brown's theme. Adopting Matthew Arnold's conception of the domain of human life, as including the intel-

lect, morals, aesthetics and social relations, Mr. Brown thought that as respects the first two we have little to learn from others, but that in the department of aesthetics we need better architecture, a richer liturgy and finer music, while as respects the warmth and helpfulness of our fellowship with one another there is room for considerable improvement.

WHAT OF THE PAST YEAR?

A natural query that, and a safe one for a progressive company. The hopeful statement of the indispensable secretary, Rev. H. A. Hazen, D. D., roused encouragement chiefly in its review of thirty years' gains, in which time 100 new churches, an increase of forty-seven per cent. in membership, and of 100 per cent. in benevolences has been recorded. The growth of one year shows five new churches and 1,950 additions, making the present totals 589 of the former and a membership of 109,474. That the benevolences, \$631,246, decreased, should not be altogether discouraging, since the previous year the falling off was four times as great. The five-year statistics show that all but twenty-four churches have edifices, with an average value of \$21,765, and 318 have parsonages, valued on the average at \$3,817. Of 537 salaries the average is \$1,493. From the treasurer's report it was learned that the receipts of the association last year were \$3,361, and that a balance of \$3,545 is now left.

The reports of the many committees were all directed toward effecting a larger usefulness of the general body, and each emphasized distinctive features of its own work. The Sunday school committee report was direct and plain, coming as it did in sections from the several members. The work of schools was termed rather unsatisfactory, but the infusion of new life was urged by adopting modern features which had proved their usefulness. The committee on gambling noted in its report a gratifying strengthening of public opinion against the evil, as shown by the legislative action in several Eastern States, by the crushing out of the Louisiana Lottery, and by the suppression of the vice in various large cities. Hearty thanks were extended to the public officers and men whose efficiency has resulted in marked success and deserves unstinted recognition. The distribution of religious literature is receiving due attention by its committee, and one of its best suggestions was for the opening of a central station in each city as a receptacle for literature of all good kinds for free distribution.

On the work of the churches a committee had secured some helpful facts relative to institutional methods, efforts to reach men and evangelistic work. Replies from sixty per cent. of the churches favored in the main the means of developing the whole man, and agreed quite unanimously that special endeavors to interest boys and men produced most satisfactory results. The use of evangelists was a subject on which there was a decided division of answers, a larger number in favor, however, than otherwise.

The present phase of Sabbath observance was described as defensive, which it had not always been, since never before were the inroads on the rest of the seventh day so numerous and harmful. In Boston a good deal of what has been gained was as soon lost, but it is hoped only temporarily.

The appointment of a home evangelization committee, if it accomplishes its purpose another year, will determine the condition of non-church-goers in our cities and towns, and may be a new means of evangelization through union efforts with other denominations. The wise management of the new Board of Pastoral Supply, under Dr. C. B. Rice, was highly commended as a means of quieting not a little of the unrest among ministers and churches; and the work on temperance and incorporation was reported.

At the meeting sixteen conferences, twelve associations and 227 churches were represented by 340 ministers and delegates, of whom

129 were laymen. As nominees for election as corporate members of the American Board there were chosen three ministers, Rev. Messrs. William H. Woodwell, George A. Gordon, D. D., and Frank L. Goodspeed; and three laymen, Messrs. Henry E. Cobb, Thomas Todd and Frederick Fosdick. Hon. Elijah Morse and Deacon Thomas Todd shared the honors of the moderatorship, and Rev. F. J. Marsh acted as registrar. The place of the next meeting was settled as Fall River, in the Central Church.

ANOTHER WEEK OF THE PRESBYTERIAN ASSEMBLY.

As had been predicted, the debate on the question of what is known as "seminary control" was the most earnest and spirited of any discussion of the assembly. When, two years ago, the assembly, acting under an agreement made between the seminaries and the assembly at the time of the reunion, convicted Professor Briggs of heresy, refused to sanction his election as professor of Union Seminary and forbade his teaching, the trustees virtually replied that they controlled the property and paid the salaries, and that if Professor Briggs were willing to remain with the seminary it would retain him in the face of all that the assembly could do. The assembly, not fearing any such action on the part of any other of its theological seminaries, but as a matter of security for the future, in case any such conduct might be repeated, sought some plan whereby it might have some legal power. The committee, appointed at the last assembly, reported that it had held two full meetings, and that sub-committees had visited all of the seminaries and explained to them the recommendations of the assembly of 1894, which, when condensed, are as follows: (a) That all funds and property shall be declared to be held by the seminaries in trust for the Presbyterian Church of America, and that no part of such funds and property shall be used for any other purpose than for theological education in the doctrines set forth in the standards of said church. (b) That the election of the trustees, directors, commissioners or members of any bodies governing the teaching or property, shall be subject to the approval of the next succeeding General Assembly. (c) That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted to the next General Assembly for approval. Also that all teachers shall be either ministers or members of the Presbyterian Church. (d) That by resolution, certified by its clerk, in the event of the violation of any of the terms of these amendments, the General Assembly may appear in any civil court having jurisdiction over the corporation. After a full discussion of these four propositions with the trustees of the various seminaries, the committee recommended these resolutions:

First, That it is the sense of this assembly that the assembly of 1894 did not intend to prepare the way for any change in the tenure or management of the property of the seminaries, or to do anything which can affect the autonomy of the seminaries, and that the said recommendations were intended to have the meaning and effect as recited in this committee's report. This assembly, in reaffirming the resolution of the assembly of 1894, does so with the avowed purpose of leaving the tenure and title to all property of the seminaries exactly where they are now, in the hands of the various boards of trustees, and with the further purpose of securing the veto power to the assembly, as an effective force, by charter provision, and of safe-guarding, by charter declaration, the trusts held and to be held by boards of trustees against perversion or misuse.

Second, That this General Assembly reaffirms the action of the assembly of 1894, and in view of the progress made, and the importance of the interests involved, declares that in its judgment the effort should be continued to secure the adoption, in substance, of the assembly's plan by all the seminaries.

Third, That a committee be appointed to have further charge of this matter, and to make report to the next General Assembly.

The debate on these resolutions lasted for over two days, and was finally carried by a rising vote of 432 to ninety-eight.

From this it will be seen that it is not the object of the assembly to destroy the autonomy of the seminaries and have all the property held by one common board of trustees, as many suppose, but it only asks for power to serve an injunction when it fears a misuse of the seminary funds. When the election of members of the home and foreign mission boards was in progress a few objected to several of the nominations because they were known to be men in sympathy with what is known as the liberal element of the church, but their election, by very large majorities, demonstrated that this assembly was not fighting any man or set of men, but only striving for the safety of the church.

Notwithstanding the fact that there was a debt resting on the boards of about \$600,000, the reports showed that a much larger amount had been received this year than last, and there was a very hopeful outlook. Dr. Gillespie, reporting for the Board of Foreign Missions, announced that a young man just graduated from the Western Theological Seminary in Allegheny was ready to go to Africa as a missionary and a young lady who had prepared herself for this work would accompany him as his wife, but because of a lack of \$1,500, the amount that would be needed to send them to Africa and support them for one year, they could not go. In less than five minutes over \$1,600 was subscribed for them. The enthusiasm had become so great that subscriptions could not be stopped and in a like period of time over \$4,000 was offered towards clearing the debt. Since then it has been proposed that a "memorial fund" of \$1,000,000 be raised to celebrate the quarter-centennial of the reunion, and that the first part of this be used to pay the debt. The probability is that a large part of this amount will be secured before the assembly adjourns. In regard to making any change in the young people's societies of the church it was considered wise to let matters remain as at present, but a committee was appointed to canvass the field thoroughly and make a report to the next assembly.

Many overtures had been made asking that the assembly meet hereafter either biennially or triennially, and that the assessment for the expenses be reduced. When the business to be transacted by an assembly had been fully understood, and the need for the amount now raised by the assessment explained, it was voted by a large majority not to make any changes in the present plan. The evening services have all been what are called popular meetings in the interest of the different boards of the church, and such crowds have attended that overflow meetings have been necessary on several occasions. Last Saturday evening was devoted to a grand rally of all the young peoples' societies of the neighborhood of Pittsburgh. Those who have attended former assemblies unite in the opinion that this has been a gathering of men of far more than usual ability and that everything has been transacted in a businesslike manner.

G. A. J.

A church fully enough committed to the free pew system to embody in its by-laws the provision that at all services the seats shall be free is something of a rarity. Yet we are glad that the First Church in Newton had the courage to insert such a clause in its recently issued by-laws, which, by the way, are as admirable a set of rules for determining the standing and governing the activities of a church as has ever come to our desk.

Do not be content with saying I preach the truth. Do not be content till you have translated the truth into the language of your own day. Study that language which gets near to the heart of the people.—*Carpenter's Lectures on Preaching.*

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING. Pilgrim Hall, June 3, at 10 A.M. Topic, The Social Problem and the Church, by Rev. J. W. Stuckenberg, D.D.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A.M.

BRISTOL SOUTH BRANCH W. B. M., Peabody, June 3. Basket collation.

BLACK RIVER AND ST. LAWRENCE ASSOCIATION, Ogdensburg, N. Y., June 11, 12.

FIFTIETH ANNIVERSARY, Central Falls Church, Rhode Island, June 18. Former members invited. Address C. W. Arnold.

HARTFORD THEOLOGICAL SEMINARY, sixty-first anniversary, June 3-6.

THE NEW ENGLAND CREMATION SOCIETY will hold a public meeting in Wesleyan Hall, 36 Bromfield Street, May 31, at 8:30 P.M. Addresses by Dean Hodges, Dr. David W. Cheever, Rev. C. F. Dole and Mr. John Storer Cobb, president of the society.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Wednesday, June 5, at Pilgrim Hall, Congregational House, 11 A.M. Congregational churches having contributed to the funds of the society within the year may each send one delegate to the meeting, such delegates to be voting members of the society during the year for which they were appointed.

ANDOVER THEOLOGICAL SEMINARY.—Anniversary June 9-13. *Sunday*, June 9, 10:30 A.M., chapel: Sacrament of the Lord's Supper; 4 P.M., sermon to the graduating class by Rev. Prof. Egbert C. Smyth. *Tuesday*, June 10, 10:30 A.M., Junior lecture room: Examination of the Junior Class in Greek; 2 P.M., Senior lecture room: Examination of the Senior Class in Church History; 4 P.M., Middle lecture room: Examination of the Middle Class in Biblical Theology. *Wednesday*, June 12, 9:30 A.M., Bartlet Chapel: Voca. culture; 9:30 A.M., Junior lecture room: Examination of the Junior Class in Hebrew; 11 A.M., Middle lecture room: Examination of the Middle Class in Theology; 2:30 P.M., chapel: Meeting of the Alumni; business; necrology by Rev. C. C. Carpenter, Secretary; 3 P.M., Discussion of the question, The Training of Men for the Ministry: 1. How Do Present Methods of Instruction in Our Colleges Affect the Preparation for the Ministry? President Franklin Carter, LL.D.; 2. The Method and Spirit of Ministerial Training Which the Times Demand, Rev. Alexander McKenzie, D.D.; 3. The Value of Biblical Criticism and Theological Investigation to the Pastor, Rev. Edward C. Moore, Ph.D.; 4. How Are Men Best Trained for Ministerial Service? Rev. George H. Guttersen. Opportunity will be given for further discussion. 6-9 P.M., Bartlet Chapel: Social gathering of the alumni and old friends in the resolution of Thursday, June 12, 10:30 A.M., chapel: anniversary addresses by members of the graduating class; 1 P.M., Bartlet Chapel: anniversary dinner.

Approaching State Meetings.

Michigan,	Olivet,	Tuesday, June 11.
Vermont,	Bennington,	Tuesday, June 11.
Connecticut Asso.,	New Haven,	Tuesday, June 18.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer. **AMERICAN BOARD OF COMMISSIONS AND FOREIGN MISSIONS,** Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 183 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 183 La Salle St.; Cleveland office, 15 M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; H. O. Pinneo, Treasurer, 99 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 181 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary; W. A. Duncan, Ph.D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D.D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut" (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A.M., Bible study, 1 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Bos-

ton Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D.D., President; George Gould, Treasurer.

PASSING COMMENT.

Although it would not be a practical move in all communities to follow out the plan of our six churches in a Boston suburb, the spirit of the proposed union is surely ideal.

Some one writes of a church as enjoying a revival all the time. That the names of certain churches are in the column of additions after every communion is quite sufficient evidence that this condition exists in many instances.

Writes a scribe of an ordaining council in apprising us of the event, "I consider it my duty to report the following." Of course it was a part of his duty, and that of every man who serves in a similar capacity. We desire to record every call, ordination, installation or resignation that takes place in any Congregational church in the United States.

"One thing is certain," writes a correspondent, "the churches can, if they will, pay the debt of the Board at once." Some churches realize the truth of this statement. In addition to many previous instances, reports of new gifts last Sunday are recorded below. That a church cannot count its offerings by thousands, or even by hundreds, opens no door of escape for it from doing its full duty in this regard, no matter how small the numerical showing.

Last Sunday a united prayer of gratitude went up all over our land as a part of the memorial exercises to commemorate the brave deeds of our heroes. The churches individually or in union with others quite generally recognized the special significance of the season, and the pastors voiced the sentiments of their congregations in a review of the past and a glance at the future. The custom of inviting the veterans and militia to church services seems to prevail even more year by year, and this just recognition of service rendered and willingness to render it is not without its effect on young and old. Among the former a new part has come to be assigned, and the presence of Boys' Brigades in force and uniform bears an added suggestion that the future may be more glorious than the past.

Of special note:

A C. E. library in Massachusetts.

A new feature in music in Baltimore.

A librarians' reception in Connecticut.

The general opinion of its members regarding the Congregational Club of Chicago.

THE ASSOCIATION OF NEW YORK.

Our churches in New York—and there are about 280 of them—went up joyfully to the foot of the Adirondacks in Gloversville on the 21st to hold their sixty-second annual meeting. The way for some was long and the wind was cold, but the reception by the good people of the city was warm. Uniformed cadets acted as guides from the church to the various entertaining families and as pages during the sessions. A little girls' Blue Bell Mission Band twice served tea in one of the anterooms. The name of the band is carved on the stone baptismal font before the pulpit, while the junior C. E. Society is immortalized in one of the handsome windows of the grand new building which the association rededicated and found equal to all its needs. With the choice of Rev. F. S. Fitch, D.D., as moderator and Rev. Messrs. F. A. S. Storer and E. H. Burt as scribes the sessions began.

The opening essay was by Rev. E. N. Packard, D.D., on Biblical Sociology, in which a picture was drawn of the social life contemplated in the laws of Moses, especially in the land laws and the Sabbath system and the provisions for the poor. The beauty and graciousness of the social life set forth in the wisdom and literature and at last fully presented in Christ were considered with some applications to the hour. The annual sermon in the evening was preached by Rev. J. B.

Thrall upon Christian Unity as the Product of Life and Love. The Lord's Supper followed. The attendance was large.

On Thursday morning reports were heard from the standing committees on ministerial aid, the Sunday schools, vacant pulpits and temperance. The last excited deep interest. It was given by Rev. A. F. Newton, and detailed last winter's efforts of this committee with committees of the other denominations to secure the passage of the Ainsworth Temperance Education Bill, calling for a stricter line of study in the common schools on the effect of narcotics and alcohol. Mrs. Mary H. Hunt made an impressive speech upon the cause to which her life has been devoted. By a rising vote Governor Morton was urged to sign the bill now in his hands. Rev. J. B. Thrall reported his visit to Oberlin Seminary and Prof. A. H. Currier followed with a brief address in behalf of that institution. Rev. W. B. Thorp gave a remarkably keen analysis of Kidd's Social Evolution, claiming that its argument is an inverted pyramid, while many parts of the book are of great value.

The afternoon of Wednesday was largely devoted to the work of the benevolent societies, represented by Rev. Messrs. J. K. Browne of Turkey, A. F. Beard, D.D., G. A. Hood and J. L. Maile. The women, at the same time, were gathered by themselves as the branch of the Woman's Board, and heard addresses by Mrs. Logan, Mrs. H. A. Stimson and Mrs. DeForest. A forward step was taken by them in extending the membership of the auxiliaries and in purposing to raise a larger sum of money the coming year; \$1,000 in advance were pledged spontaneously to the new movement. Rev. C. A. Dickinson of Berkeley Temple, Boston, set forth the spirit of the institutional church in a way to disarm criticism and win friends to the advanced line of work. This address was a leading feature of the whole meeting.

In the evening came the annual meeting, the twenty-third, of the H. M. S. Rev. W. A. Robinson, D.D., being in the chair, made some brief remarks. The secretary, Rev. Ethan Curtis, reported advance in recovering lapsed fields, in many powerful revivals, and in a gain of \$5,000 over the receipts of the year preceding. The total amount raised in the State was about \$69,000, of which nearly one-half was expended within its own borders. The annual address by Dr. R. R. Meredith was full of power. It set forth the one missionary idea—the fatherhood of God and the brotherhood of men through Christ. The auditorium was crowded and the congregation was moved to applause and to tears. On Thursday morning simultaneous meetings were carried on by the association and the Women's Home Missionary Union. In the latter the principal address was given by Miss L. S. Cathcart. An hour for a free parliament on State home missionary work was also profitably spent by the association, Drs. H. A. Stimson, B. F. Bacon and several others participating. The emphasis was laid upon city work. The society was instructed to employ a second evangelist pastor.

Three trustees succeeded themselves for three years' service: Drs. E. N. Packard, W. E. Park and D. A. Thompson, Esq. Six names were selected as nominations for corporate membership in the American Board. The discussions of the forenoon centered around two essays, one upon The Proper Handling of Church Finance, by Rev. W. H. Pound, the other upon Successful Methods in Revival Work, by Rev. W. A. Hobbs.

A delightful feature of this most earnest, practical and brotherly meeting was the collation served in the church parlors on Thursday noon to about 200 guests, with short, impromptu speeches following, called out by the pastor of the church, Dr. W. E. Park, in an inimitable manner. The associational essay was given in the afternoon by Rev. H. S. Bliss on The Source of Authority in Religion, and at the closing hour Dr. Meredith spoke upon

the Divine Anointing. In the evening the joint session of the Woman's Board of Missions and the Women's Missionary Union was held, a large part of the association remaining. Mrs. Ethan Curtis spoke upon What Woman Has Done for Christianity, Mrs. H. S. Caswell upon Heathenism in the United States, and Missionary J. K. Browne upon The Foreign Work. The entire session was marked by devout earnestness, a high intellectual tone, practical discussions and unity of effect, the missionary note being sounded constantly.

E. N. P.

THE ILLINOIS STATE MEETING.

The forty-second annual meeting of the association of Illinois was held with the First Church, Jacksonville, May 20-23. The weather was perfect. The beautiful city was robed in its finest dress, its elm-arched streets reminding one of New Haven, Ct., whence came so many of the men who had much to do with laying its foundations—Mason Grosvenor, Theron Baldwin, Julian Sturtevant and Edward Beecher. No more attractive place for a home in the West can be found than this city, and in few places of its size can so much be secured for one's family in the way of literary and social advantages. Here we have Illinois College, with its honorable history and the work which Sturtevant and the ever to be lamented Tanner, cut off in his prime just when, by as hard a ten years' service as were ever given to an institution of learning, he had put the institution upon its feet. Under President Bradley it ought to win more and more of the public favor. Here, in close alliance with the college, is Whipple Academy, in which boys are fitted for college. Here are a seminary for young ladies and a Conservatory of Music, both of which enjoy a first-class reputation, and the institutions for the blind, for the deaf and dumb and for the insane. The historic city, the influence it has had in molding the sentiment of the State and its present attractions contributed greatly to the enjoyment of the meeting this year. It need not be said that the hospitality of the people was unstinted and delightful.

Rev. Dr. S. H. Dana acted as moderator. It was due not a little to the admirable manner in which he presided, to his genial spirit and the firmness with which he followed the rules, that we were able to dispatch all business in the period assigned, and with few exceptions to keep within the time allotted to papers and addresses. A first-class business committee and an equally good committee on resolutions kept everything objectionable out of the program. The meeting was absolutely harmonious from the beginning. All the parts appointed were taken, and if there were few papers or addresses of commanding importance, the general average of them all was high. Many of the old stagers were conspicuous by absence, but their places were filled by new men, young, enthusiastic and hopeful.

The opening sermon by Rev. C. W. Hiatt was from the text, "Out of Zion the perfection of beauty God hath shined forth," Ps. 50: 2. It was a plea for the beautiful in its relation to the spiritual. The special features of the Tuesday morning session, in addition to the business of organization and a half-hour's devotional service, were the report of the home missionary work of the State by Superintendent James Tompkins and a paper entitled Back to Christ, or The Constructive Value of Modern Theological Thought by Rev. David Beaton. Notwithstanding the times, contributions during the year, including the amounts given to the city missionary societies of Chicago and Peoria, have reached the sum of \$61,980, a slight advance over the gifts of the previous year. The work itself has been unusually successful. There have been many revivals, and, as heretofore, the labors of the evangelists have been in great demand and attended with the divine blessing. The calling together of the corporate members Wednesday morning is a bad arrangement,

since it keeps them out of the regular gathering, so that neither the corporation nor the brethren from the State can fully enjoy the advantages of each other's presence. It is hardly right to ask men to prepare papers for that time and then arrange a meeting which prevents some of the best men in the churches from hearing them. Mr. Beaton's paper was able, discriminating and lucid. It was well received by those who heard it.

Tuesday afternoon was given up to the women, who had an admirable program. It is not long since it was felt we could hardly permit a woman to address the association at all. Now we are glad to admit them to an equal share in its proceedings. The various branches of the home work were presented, and those appointed to speak or write kept strictly within their time. The two hours which they occupied were as profitable and interesting as any two hours of the meeting.

Mrs. H. M. Hobart told what woman's home missionary unions are, and why they are; Rev. Mrs. Mary Drake, who, with her husband, has done heroic work on the frontier, gave an account of the way in which churches are built in that region; Mrs. G. W. Moore gave a Southern view of the work with special reference to the A. M. A.; Miss M. A. Hand traced the influence of the Bible and the spelling book in Utah in the New West schools; Miss J. I. Curtiss sent a paper on the part which our young people are to take, and are taking, in this home service; and Mrs. E. A. Arnold had an elaborate paper on the Child in the Midst. Mrs. Arnold has been prominent in this work for many years and has shown remarkable energy and fitness in it. Mrs. A. F. Sherrill made a great hit in explaining the Five Homeland Societies by bringing upon the platform five little girls dressed in white and adorned with the national colors, and calling them out, one by one, as the name, history and work of each society were given. Mrs. C. H. Taintor was almost equally fortunate in attracting attention and awakening interest through her illustration of the needs of these societies by a large, open hand into which many smaller hands were dropping their gifts.

At the close of these interesting two hours, so full of variety as not to be wearisome, Mrs. R. B. Preusner gave an illustration of the way in which she instructs primary Sunday school pupils. To be as successful as she has been one would need her rare gifts, but without them it is possible to employ her methods, which are in brief those of the kindergarten. Tuesday evening was set apart for the Sunday School Society. Dr. W. A. Duncan, having to leave by train, tried to put an hour's talk into fifteen minutes, and therefore made an exceedingly favorable impression. Rev. W. F. McMillen, the secretary, read a report which was full of encouragement as showing how much can be done with a little and how indispensable this society's work is. Last came Rev. Willard Scott, D. D., with his inimitable wit, drollezy and eloquence, to show how essential foundations are, and how admirably they are laid by the Sunday schools which this society through its missionaries is organizing. It is unnecessary to say that he kept the audience on the *qui vive* from the first word he uttered until he sat down.

The devotional service Wednesday morning, led by Dr. G. S. F. Savage, was of rare tenderness and interest. Rev. N. H. Whittlesey, D. D., presented impressively and clearly the need of the Ministerial Relief Fund, which he is seeking to gather under the authority of the National Council, after which Secretary G. M. Herrick spoke on heroism in Christian education, and in so doing made a strong appeal in behalf of the Education Society. He was followed by President Penrose, whose few words in behalf of the Marcus Whitman Memorial, Whitman College, will not soon be forgotten. Just here it may perhaps be allowable to speak of the excellent service Mr. Her-

rick has rendered the cause he represents, his rare fitness for the position he holds, and of the pleasure with which he is received by the associations and the churches which form them. In many respects he is an ideal secretary. The morning session was brought to a close with a discriminating, yet appreciative, paper by Rev. J. H. Selden entitled What the Church May Learn from the Salvation Army. The afternoon was occupied with addresses on the missionary work for the State, and the interest in the subject was demonstrated by the large congregation present. Rev. N. L. Burton discussed the problem of village and country parishes. This he would solve by having more gospel and less denominational, or sectarian, preaching in the schoolhouse.

The southern portion of the State was represented by Rev. F. B. Hines, principal of the Southern Collegiate Institute, a new, deserving and prosperous academy. The growth of Congregational churches in what has so long been known as Egypt during the last ten years is one of the surprises of our work in Illinois. Responsibility for Our State Work was thoroughly and fearlessly discussed by Rev. W. A. Waterman in a paper which placed the responsibility where it belongs—on the individual members of the churches—and which insisted that we must believe the gospel ourselves if we expect to persuade others to believe it. Then came Rev. W. G. Puddefoot, fresh from a visit to Oklahoma, who poured forth a torrent of wit, sarcasm, rebuke, encouragement and eloquence which for an hour and a quarter carried everything before it, and prepared us for the illustrated lectures in the evening by Secretaries Taintor and Roy, the former tracing the footprints of the Pilgrims from Scrooby to Plymouth Rock and from Plymouth Rock to Puget Sound, and the latter showing the progress which the last ten years have made in the work of the A. M. A. in the South. While in each case the text of the lectures was all that could be desired, the pictures spoke even more eloquently than the men.

Thursday morning there were two interesting papers: The Pastor's Waste Basket, by Rev. T. B. Wilson, and The Norwegian System as a Solution of the Temperance Problem, by Rev. E. E. Shoemaker. The latter has made a thorough and exhaustive study of the whole subject, so that his paper was one of the best which came before the association. It was absolutely frank and without the least taint of prejudice. It excited deep interest and was one of the few papers for which there were even a few minutes for discussion. Although there was evidently much opposition to the system, there is little doubt that if a vote had been taken as to the wisdom of trying the system where nothing better can be secured it would have favored the trial by a large majority. Owing to the fact that many of the delegates were compelled to leave before the evening session, Dr. J. K. Greene of Constantinople was given fifteen minutes at the opening of the afternoon session to put needed emphasis on the condition of the American Board and the wrong we are doing the missionaries by not supplying their wants now that they are in foreign fields representing us.

The last paper, by Rev. Dr. A. F. Sherrill, on Clerical Participation in Political and Social Reforms, was one of the most satisfactory papers. Dr. Sherrill's position was that the minister should preach principles, and thus enthrone others to be leaders in matters of reform rather than undertake to lead themselves. He gave several illustrations of the dangers which a minister encounters in not being absolutely certain of his statements, and of the wisdom of permitting those who are acquainted with all the facts to determine the course to be pursued. Yet he would not deny that there may be times when a minister should risk everything and rebuke wrong till public sentiment is aroused to drive it from the community. A narrative of the state of

religion during the year, almost wholly encouraging, read by Rev. C. A. Moore and followed by the Lord's Supper, closed the session of Thursday afternoon. An exceedingly pleasant hour was then provided by the college authorities under the leadership of President and Mrs. Bradley in the gymnasium on the college grounds. Tea was served and we listened to college songs and a few bright speeches. Those whose duties permitted them to remain till morning had the privilege of listening again to Dr. Greene, who gave one of his wonderful addresses on his missionary experience in the Turkish Empire. The association recommended the last Sunday in June as a fitting day in which to give the people the privilege of contributing to Whitman College in a patriotic collection as near July 4 as possible.

FRANKLIN.

PENNSYLVANIA STATE ASSOCIATION.

The Congregational churches and ministers of this State met in their annual association, May 21-23, with the church in West Pittston. This church has had a wonderful growth in the past three years, from seventeen to 370 members. The chief credit lies with the pastor, Rev. P. J. Kain, who has just accepted a call from a Reformed church in Philadelphia. He has raised up a host of workers and the future prospects are bright.

The meeting was the largest in the history of Congregationalism in the State, nearly double the number of churches being represented that were present last year, owing in large measure to the central location of West Pittston as related to the churches of Wyoming Valley. But, beyond the question of proximity, a deepening and widening interest in the general work of the churches helped to increase the attendance. Many of the so-called Congregational churches have been really independent, placing no value on the Congregational principle of the sisterhood of churches. Many indications show that this state of things is giving place to a better one.

The items on the program of most general interest were the reports of the registrar, Mrs. C. W. Wald, and of Supt. T. W. Jones, D. D. The former showed a membership, Dec. 31, of 10,948, a gain over last year of 752. Additions to the churches on confession were 1,219, the total 1,674 being the largest ever reported. Over 13,200 pupils are reported in the Sunday schools, and \$1,976 are reported for benevolence, a gain of \$843. Six new church buildings were erected last year, and in the past five years the property of the denomination in the State has increased \$185,000 in value. Dr. Jones called attention to the growth in the number of churches in recent years. Since 1888 thirty-one churches have been organized and thirty new buildings erected. Ten parsonages have been built, all good houses. Many improvements have been made in the older buildings.

The program was decidedly missionary. Not only were the necessities of our societies emphasized, but the speakers generally impressed upon their hearers the importance of liberality in giving as an element in the development of Christian character. The missionary societies were well represented, Secretary C. R. Bliss speaking for the Education Society, Dr. W. E. C. Wright for the A. M. A. and Miss Hodoush for the Slavic mission in Braddock. Dr. William Kincaid spoke for the H. M. S. and Dr. W. A. Duncan traveled from St. Louis to cheer the weak brethren by his encouraging report of Sunday school work.

Arrangements have been made with New Jersey and New York by which the unfortunate financial relations between Pennsylvania and the National Council will be in part remedied and progress made toward settling the vexed and difficult question. Perhaps the most important action was the appointment of Dr. T. C. Edwards to convey our greetings to the United Presbyterian General Assembly and make advances for united action in the

work among the Slavonic peoples. The next meeting will be the tenth anniversary of the association and will be held, where the first was, with the Ridgway Church. H. M. B.

LATEST DENOMINATIONAL STATISTICS.

SUMMARIES FROM THE NEW CONGREGATIONAL YEAR-BOOK, 1895.

Churches.....	5,342
" added to roll.....	215
" gain.....	111
Members.....	583,539
female.....	387,693
" added.....	62,946
" on confession.....	38,853
" gain.....	21,908
" removed.....	37,047
" by death.....	5,940
Sunday schools.....	677,573
" gain.....	30,979
Benevolent contributions.....	\$2,190,111
decrease.....	212,568
Home expenditures.....	7,651,730
" increase.....	52,401

THEOLOGICAL SEMINARIES.

Pacific.

The year at the seminary has been one of progress. Several workers have been added to the force. Professors and students have been active in preaching outside more or less regularly, and a large amount of pastoral work has been accomplished. The summer school has been quite a success, with an average attendance of fifty. Next year the seminary will be opened to all Christian denominations and to women as to men, as usual. A seminary annex is a hopeful prospect of the future, to be composed of women who have studied in the English Bible course and expect to re-enter the class.

Hartford.

The advisory board of the Hartford School of Music gave a largely attended reception in Hosmer Hall, May 21. Music was rendered in part by the Anderson Club.—The list of electives for next year is posted, and the Middlers and Juniors are to hand in three-fourths of their choices this spring.

LOCAL CONFERENCES AND ASSOCIATIONS.

N. H.—The Derry Association, on May 21, invited the members of the Hollis and Merrimack Associations, with their wives, to its last meeting. About eighty persons were present and listened to a paper by a representative of each association on the subjects *The Causes of Crime*, *The Relation of God to the Family* and *The Literature of Friendship*.

Wis.—The La Crosse District Convention met in W. Salem, May 14, 15. The topics were: *The Relation of the Home to the Church*, *Grand Elements of Modern Congregationalism*, *Denominational Comity*, *Why so Few Men in the Churches?* The Minister and the Questions of the Day, *Duty of the Church to the Community*, *The Chief Obstacles to the Gospel*, *The Monthly Missionary Concert*. More than usual interest was awakened by the various missionary boards. In the autumn the churches will hold fellowship meetings by groups in place of the regular meeting of the convention.

The Beloit Convention held its meeting in Brodhead, May 21, 22. The church has recently built a commodious parsonage, and is now steadily gaining in all directions. Rev. A. S. Kaye is pastor.

MINN.—Anoka Conference held a three days' session, beginning May 21, in Anoka. There was a large attendance and an enthusiastic gathering. The women's meeting, occupying one full day, was a marked feature. Reports from the churches were encouraging. One new church has been organized in Minneapolis of nearly 100 members.

NEB.—The Blue Valley Association met in Exeter, May 21-23. There was an unusually large attendance. The sermon was by Rev. B. L. Webber. The topics were: *What Do Our Churches Most Need?* *Consecration*, *Fellowship*, *Concerted Effort*, *Systematic Benevolence*, *Missionary Spirit*, *More Forceful Presentation of the Gospel*, *The Intellectual Culture of the People*, *Ought a Preacher to Preach Beyond His Own Experience of Truth?* *Sunday School Work as Related to the Conversion and Upbuilding of Christian Character*. The women's missionary hour was of tender interest.

N. D.—The Jamestown Conference held its meeting in Dickinson, May 15, 16. This is the most western church in the conference, and most of the members came more than 200 miles to attend the meeting. The exercises were of a very interesting character and the church was greatly blessed. The sermon was preached by Rev. J. E. Jones. A council in connection with the meeting dismissed Rev. John Orchard and installed Rev. G. W. Gallagher.

Fargo Conference met in Fargo, May 21, 22, with a large attendance and a deep interest. The sermon was preached by Rev. C. H. Phillips, and greatly interested all present. The topics were: *The Kind of Preaching the Times Demand*, *The Genius of Con-*

gregationalism, *Revivals*, *How to Make Our Sunday School Better*, *The Christian Endeavor Movement*, *Foreign Missions*, *Sunday School Work* and *Home Missionary Work*. Strong resolutions were passed in favor of enforcing the prohibitory law in the State, also in favor of Fargo College, pledging the churches to their continued support of the institution, and promising the most hearty co-operation and support in the efforts to raise the endowment of \$200,000. It was freely expressed on all sides that this was one of the best meetings held in the history of the conference.

Wx.—The Yakima Association met, May 15, in N. Yakima. Five of its ten churches were present and three of its four pastors.

CONGREGATIONAL CLUBS.

ILL.—The Chicago Club observed ladies' night, May 20, in the auditorium for the last meeting of the season. About 400 persons sat down at the tables. The address was a recital interpreting the Book of Job by Professor Moulton. It was inimitable and invaluable. The club was never more popular here than at present. New members are constantly joining and old members rarely fail to attend the monthly gatherings.

NEW ENGLAND.

Massachusetts.

CHELSEA.—First. At a special offering in behalf of the American Board, last Sunday, \$318 were contributed in response to a brief and forcible appeal by the pastor, Dr. R. C. Houghton. It is expected that this amount will be still further increased, possibly averaging the contribution one dollar a member. The offering was made up of small amounts from a large congregation.

SOMERVILLE.—A union social of the six Congregational churches held recently a step in advance in the long talk of union. About 250 persons enjoyed the sociability of the evening and heard addresses by the pastors and representatives of all the churches.

CAMBRIDGEPORT.—Pilgrim. The society has recently voted by a large majority not to accept the resignation of Rev. Charles Olmstead. This action was wholly unexpected by the pastor, and since the vote was an expression from a largely attended meeting, entirely harmonious, he has announced his decision to remain. Resolutions urging prayerful consideration of the resignation had been unanimously adopted by the C. E. Society and sent to the church.

DORCHESTER.—Second. The last Friday evening prayer meeting ran away with its pastor. The people had discovered that it was Dr. Little's birthday. The platform was decorated with flowers, and as the pastor came in the congregation rose and sang a birthday hymn which had been composed for the occasion. The topic for the evening was disregarded. Deacon Sharp made one of his happiest addresses in speaking to the pastor, and other brethren took part. The meeting was one that will be long remembered delightfully.

NEWTON.—Center. In response to a circular letter addressed to all the members of the church by the pastor, Rev. E. M. Noyes, urging that \$1,000 be raised for the American Board as a memorial offering to Mr. L. S. Ward, the late treasurer of the Board, the entire amount was collected last Sunday, the greater part of it in small amounts, representing many givers.

HYDE PARK.—The church has become incorporated and an effective reorganization of committees has taken place.

LOWELL.—Kirk Street. At the fiftieth anniversary it was stated that beginning with a membership of 157 the church has grown to 490 members and is the second in numbers of the twenty-seven churches of Andover Conference, while in the amount of its benevolences it is the first. Its contributions last year amounted to \$5,527. It has had but four pastors during this period.

SPENCER.—A C. E. library has just been opened, to contain special literature as a help to the officers and committees.

DALTON.—The parish has recently voted to adopt the free pew system for the evening service.

CONWAY.—During the eighteen months' pastorate of Rev. Caldwell Morrison, who has just resigned, owing to his mother's continued ill health, twenty-five persons have united with the church on confession, eighteen since Jan. 1. The church is in prosperous condition and great harmony prevails. At a recent meeting it was voted to ask the pastor to withdraw his resignation and take a leave of absence, but he has not deemed it best to do so. General regret is expressed that the pastoral rela-

tions, which have been so pleasant and mutually profitable, must be sustained.

Maine.

BURLINGTON.—There were a number of conversions of young men from the work of the lady evangelists, Misses Harlow and Washburn, and a C. E. Society was formed.

SANFORD.—The church has unanimously voted to care for itself without aid from the Maine H. M. S. It appreciates the help which the society has given in the past years and passes the blessing on to other churches. The people are determined to make large returns to the society's treasury from year to year. The church debt is disappearing before the zealous endeavors of the ladies' aid society. Crowds are hearing the gospel. The Sunday school is larger than the vestry will hold and not a week passes without conversions. Thirty persons have already been received into fellowship since Jan. 1, when the new pastor, Rev. C. L. Woodworth, Jr., took charge of the work. The church is taking a bold stand for temperance. The edifice is now lighted throughout by electricity.

New Hampshire.

CONCORD.—*South.* Rev. H. P. Dewey has declined his urgent call to the First Church, Denver, Col., much to the delight of his people. As far as known not one of his large circle of parishioners desires any change in the pastorate, and this entire unanimity of feeling for his continuance, as expressed to him, has led him to believe it is his duty to remain, hence his decision, notwithstanding the large increase of salary offered.

CENTER HARBOR.—A training class in Bible study was started several months ago and continued with increasing attendance and interest. It is expected a personal work class will grow out of it, with the prospect of more systematic and efficient labor for the upbuilding and strengthening of the church.

Vermont.

BARTON.—A handsome window in memory of John H. and Harriet Kimball, former members, has been placed in the meeting house as a gift from their son, Mr. T. C. Kimball, who died lately. The cost was about \$1,000.

Rhode Island.

PROVIDENCE.—*Union.* Rev. Wallace Nutting, D. D., is giving a series of evening sermons based on the answers received to a series of questions sent out to representative men in the city concerning the proper mission of the church, the work done and their views of the gospel to be preached.

Connecticut.

NORWICH.—People here have enjoyed listening to six lectures by Prof. W. S. Pratt of Hartford Seminary upon *The Growth of English Hymnody*, tracing its gradual development from an early period to the present time.

NEW MILFORD.—The reports at the recent annual meeting showed a prosperous year. The reunion and collation in the new social rooms were greatly enjoyed by a large company. The women and the C. E. Society have placed a carpet on the parlor of the parsonage. Rev. F. A. Johnson is pastor.

WASHINGTON.—Extensive repairs are being made on the edifice necessitating the closing of the church for two Sundays. Services will be held in the hall.

BRISTOL.—A largely attended reception was tendered recently to Mr. Wilcox and Miss Blakesley, librarians of the Sunday school. The former has served twenty-six years and his assistant nineteen. Gifts and testimonials were presented them in appreciation of their long terms of service.

MIDDLE STATES.

New Jersey.

CHATHAM.—The women's missionary society, though small in numbers, has just completed a year of good work. It has received in money during the year over \$135 and has contributed in one way or another \$107, of which \$80 is represented by a box sent to a home missionary in the South. A recent missionary tea and sale netted \$53.

EAST ORANGE.—*First.* Rev. F. R. Pullan, recently returned from California, visited his former charge recently and gave a lecture, illustrated with the stereopticon, on *The Pacific Wonderland*, which was largely attended and much enjoyed. A reception followed, at which many greeted their former pastor.

JERSEY CITY.—*Tabernacle.* The pastor, Rev. J. L. Scudder, a week ago denounced in the vigorous style characteristic of that pulpit the recent action of the State Board of Pardons and of the governor, without whose concurrence the action would have been impossible, in saving from prison at the last moment the notorious McLaughlin and his confederates, who for years as leaders of the race track

interests have corrupted the young men of the State.

THE SOUTH.

Maryland.

BALTIMORE.—*First.* The statistics recently published by the New Jersey Association give this church a conspicuous place for benevolences, \$167,500 being credited to it as gifts and legacies the past year.—*One* new church was added last year, making five churches in the State.—*Second.* A week's series of musical meetings have just been held.—*Fourth.* The large number of Welsh tin-workers at Locust Point hold interesting services. A new church has been formed by them.

THE INTERIOR.

Illinois.

CHICAGO.—*South.* Last week Sunday morning, after Dr. Greene had spoken, the congregation was told that Mr. Hale, a member of the church, had agreed to double the amount that might be secured that day for the Board up to \$600. Enough was obtained to insure a collection of over \$1,100, and it is thought it will be brought up to \$1,200.

BELVIDERE.—Evangelist VanAuken is engaged in special meetings with this church. The attendance has been good and the meetings, beside greatly enlarging the membership, have served to impress the community with the existence of the church in the city and that its aim is to do aggressive Christian work of a high character.

MAZON.—The church has met a great loss in the resignation of its pastor, Rev. Dana Sherrill, who reluctantly took this step under the orders of his physician. For a time he must cease preaching altogether. The church has made steady progress under his faithful care and his place will be hard to fill. During the past two years the Sunday school has doubled itself twice, as has also the prayer meeting.

Indiana.

INDIANAPOLIS.—The churches are enjoying a good degree of interest.—*Plymouth.* The evening lectures by Rev. F. E. Dewhurst upon the Status of Architecture and Its Historical Relation to Religion, illustrated by stereopticon, are drawing large audiences, including much of the talent and culture of the city.—*People's* has enjoyed growth and prosperity despite the hard times. During the two years' pastorate of Rev. J. M. Lewis, the congregation and Sunday school have doubled and the income of the church has increased. Much has been done in the way of better system and more thorough organizations for work. His departure is regretted, and his successor will enter upon a fine opportunity.

Mayflower is completing its preparations under the lead of Rev. J. W. Wilson to take possession of its new quarters in a desirable location.—*Pilgrim*, with its devoted pastor, Rev. S. W. Pollard, who has just been made an honorary member of the American Board by his former church in Union Grove, Wis., is having continued spiritual interest, with constant accessions to its membership.—*Fellowship* is feeling favorably the impulse of the rapid growth of the city northward, and many new families are finding a church home with it. Rev. E. S. Smith and his wife are valuable workers with the young people, and lasting good is being accomplished.—The flourishing manufacturing suburb of Brightwood is responding handsomely to the varied and unceasing labors of Rev. F. A. Slyfield and his people. An additional lot to the north of the church has been purchased. A large tent is being used nightly for temperance and evangelistic meetings, with much aid from the Y. M. C. A. and the C. E. organizations.

Wisconsin.

ELKHORN.—Rev. G. C. Lockridge is completing a series of Sunday evening discourses on *The Lord's Prayer*, which have been largely attended by interested audiences.

MILTON.—The new pastor, Rev. G. R. Chambers, is meeting with encouraging success. Interest is deepening, the prayer meetings being largely attended.

PALMYRA.—Audiences have greatly increased and the Sunday school doubled in membership since the completion of the new edifice. The old building is now being remodeled into a double tenement dwelling, one tenement to be used as a parsonage. Rev. Richard Brown is developing this field with great energy.

WHITEWATER.—Union evangelistic services of much power are in progress, the Baptist, Congregational and Methodist churches uniting in the effort. Full houses are reported.

BLOIT.—President Penrose of Whitman College spent a recent Sunday with the churches and the college, interesting large audiences in the wonderful story of Marcus Whitman.—*Second* reports additions at every communion.

THE WEST.

Iowa.

SIOUX CITY.—*First.* Rev. M. W. Darling has entered upon his tenth year as pastor. During this period the church has added 485 members, its present membership being 516. Mayflower, Greenville and N. Riverside churches have been organized and are in growing condition. Leave of absence has been granted the pastor from June 10, and he and his wife and two sons will spend four months in Europe.

Minnesota.

FOSSTON.—The churches here and in McIntosh, pastorless for the winter, are much encouraged by the coming of a student, Mr. R. L. Jackson, who spends the summer with them.

FERTILE.—Mr. R. P. Upton has just closed his work and Mr. P. A. Johnson of Yale has commenced work, preaching in Mentor and Maple Bay. With good crops a pastor is expected in the autumn.

VERNDALE.—This church has been without a pastor for two years, but the time is ripe for commencing services, and a pastor has been secured who will commence work also at an outstation to be yoked with this church.

BURTHUM.—During the three years' pastorate of Rev. E. N. Ruddock, now closed, the church membership has been quadrupled, the debts of the church paid and the whole field, including three outstations, greatly strengthened. A revival of much power contributed to the growth. Mr. Ruddock is spending a few weeks at the Black Hills, but will return to Minnesota and take a pastorate.

BRainerd.—*Second.* The evangelistic meetings have resulted in a marked interest in E. Brainerd, a large attendance being secured and many persons expressing the desire to lead a Christian life. It is hoped that there are some conversions. The church is greatly strengthened by the faithful work of Rev. G. F. Morton.

Kansas.

ONEIDA.—During the commission of Rev. G. W. Tingle, for two years under the H. M. S., the church has had a gradual increase in membership, twenty-six persons having united on confession and eight by letter, three of these at Axtell, a place supplied during the year. The Y. P. S. C. E. is in a flourishing condition, nearly all the members being active.

Nebraska.

EAGLE.—This church, which has been pastorless for nearly a year and has been much discouraged on account of removals and the financial outlook, has voted to unite with the church in Douglass in the support of a pastor. The latter has also voted for this arrangement and has invited Rev. A. L. Squire to supply. The women of the Douglass church have been paying the quarterly installments on the church building loan, and June 1 the last payment will be made, leaving the church free of debt.

Washington.

The churches in the southern part of the State are suffering from changes which result from immigration into the rural districts. There are not missionaries enough to keep watch of those already organized. But there ought to be a large general work done to meet the growing needs of new communities. People are coming almost in colonies to take the recently opened and irrigated lands. They form new centers and need to be cared for in communities. The Yakima Association has a real missionary problem to solve.

WEEKLY REGISTER.

Calls.

ALLEN, Frank H., Atchison, Kan., accepts call to Albuquerque, N. M.
BALLOU, Henry L., Hartford Sem., to Chester, Vt. Accepts.
COATE, Robt. M., Chicago Sem., accepts call to Ortonville, Minn.
DAVY, Forest E., Benzonia, Mich., to become business manager of Plymouth Institute, Detroit. Accepts.
DEWEY, Harry P., South Ch., Concord, N. H., declines call to First Ch., Denver, Col.
DURYEA, Jos. T., formerly of First Ch., Omaha, Neb., accepts call to First Reformed Ch., Brooklyn, N. Y.
FELLOWS, C. B., to New Brighton, Minn. Accepts.
FLINT, Irving A., to First Ch., Falmouth, Me. Accepts.
GRIMES, Frank J., W. Glover, Vt., to Windham, for one year. Accepts.
HAIGH, Jeffrey G., to remain permanently in Milbank, S. D.
HARRIS, C. J., to Londonderry, Vt. Accepts.
JACKSON, R. L., to Fosston and McIntosh, Minn., for three months. Accepts.
JAMES, Benj., Oberlin Sem., to Columbia, S. D. Accepts.
JOHNSON, Peter A., Dodge Center, Minn., to Fertile, Mentor and Maple Bay for three months. Accepts.
KAIN, Patrick J., Pittston, Pa., to Reformed Ch., Philadelphia. Accepts.
KEYES, Russell M., formerly of Huron, S. D., to Wilton Lakes until Sept. 1. Accepts.
LEWIS, Jas. M., People's Ch., Indianapolis, Ind., to Sandwich, Ill. Accepts.
LONG, Byron R. (Christian), Marion, Ind., to Mayflower Ch., Columbus, O. Accepts.
MCGOWN, Rich. H., Northwood Center, N. H., to Melndoes Falls, Vt. Accepts.
MCLEAN, Jno. K., formerly of First Ch., Oakland, Cal., to Plymouth Ave. Ch., San Francisco, in connection with the presidency of Pacific Sem. Accepts.

MANN, Wm. G., Pueblo, Col., accepts call to Warren Ch., Westbrook, Me.
 RICHARD, W. J., late of Dowles, Wales, to Welsh Ch., Waterville, N. Y. Accepts, to begin June 9.
 SCHOENFELDT, F. H., to Prairie du Chien, Wis. Accepts.
 SCUDDER, Doremus, East Ch., Brooklyn, N. Y., accepts call to First Ch., Woburn, Mass.
 SPEER, Sarah J., asst. pastor in South Ch., Bridgeport, Ct., to engage in special work in Albany, N. Y. Accepts.
 SWENDEL, A. Wilmer, declines call to remain in Riceville, Pa., and accepts call to Twinsburg, O. He has begun work.
 TEMPLE, Wm. H. G., Phillips Ch., S. Boston, Mass., accepts call to Plymouth Ch., Seattle, Wn.
 TURNER, Leonard A., Chicago Sem., to Kilpatrick, Neb.
 UPTON, R. P., Fertile, Minn., accepts call to Audubon and Lake Park.
 YATES, H. Clay (Cumberland Pres.), Vincennes, Ind., to South Ch., Fort Wayne.

Ordinations and Installations.

GALLAGHER, Geo. W., Dickinson, N. D., May 16. Parts, Rev. Messrs. W. H. Gimblett, E. H. Stickney, J. D. Whitelaw, John Orchard.
 SMITH, Edwin B., a. Westmoreland, Kan., May 21. Sermon, Rev. R. M. Tunnell; other parts, Rev. Messrs. L. P. Broad, W. L. Sutherland, W. C. Wheeler.
 WILDER, Grant B., a. St. Ignace, Mich. Sermon, Rev. Fred. Bagnall; other parts, Rev. Messrs. Joel Martin, John McGregor.

Resignations.

FIFIELD, Jas. W., Covenant Ch., Chicago, Ill., to accept call to Warren Ave. Ch., St. Louis, Mo.
 JACKSON, Jos. S., Montgomery, Ala., to take effect Oct. 1.
 KENNISTON, Wm. B., Ferry, Me.
 MARSH, Henry, Edmore, Mich.
 REDDOCK, Edward N., Buttrun and Grey Eagle, Minn.
 SAWYER, Stowe, S. Milwaukee, Wis.
 SHERILL, Dana, Mason, Ill.
 SMITH, Edwin B., Temple, Me., to take effect June 1.
 STURTEVANT, Ernest W., Hartland, Vt., withdraws resignation.
 THOMPSON, Jno. K., Warren, Vt.
 TINGLE, Geo. W., Oneida, Kan., to take effect June 1.
 TURNER, Jno. M., Castana, Io., to take effect July 1.

Dismissals.

ANDERSON, Edward, Danielsonville, Ct.
 ORCHARD, Jno., Dickinson, N. D., May 16.

Churches Organized.

COURTENAY, N. D., May 12. Twelve members.
 PROPHETSTOWN, Ill., May 14. Forty-one members.
 WORTHING, S. D., May 16. Twenty-three members.

Miscellaneous.

BURNHAM, Michael, St. Louis, Mo., has been honored with an invitation to deliver the Memorial Day address at the tomb of Abraham Lincoln in Springfield, Ill. Members of the G. A. R. will be present from distant points to make the occasion national in its character.
 VIETS, Francis H., N. Woodstock, Ct., has been taking a short vacation, driving about various parts of the State.

ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
CALIFORNIA.	MICHIGAN.
Benicia, 2 3	Bancroft, 5 5
Oceanside, 2 3	Detroit, Plymouth, 5 5
Redlands, First, 3 8	Edmore, 12 15
San Francisco, First, 6 6	Traverse City, First, 43 54
Olivet, 4 6	
Sonoma, 3 3	MINNESOTA.
Villa Park, 7 11	Garvin, 1 3
	Lake City, 5 5
CONNECTICUT.	Spring Valley, 6 6
Bristol, 5 7	St. Anthony Park, 6 8
Danbury, Second, 6 7	
Ellington, 20 20	MISSOURI.
Falls Village, 25 29	St. Joseph, 15 25
Gullford, 25 29	St. Louis, Memorial, 2 4
Haddam Neck, 3 3	NEW HAMPSHIRE.
Hebron, 20 20	Claremont, 6 6
Jewett City, 5 5	Laconia, 8 8
New Canaan, 35 35	Manchester, S. Main, 1 1
Thompson, 19 19	St., 6 6
Waterbury, Second, 6 6	NEW YORK.
Willington, 3 3	E. Bloomfield, 1 8
	Niagara Falls, 3 3
ILLINOIS.	Boaz, 7 7
Ashkum, 7 7	New York, Pilgrim, 10 22
Boaz, 7 7	Norwood, 1 3
Chicago, Porter Memorial, 8 11	Syracuse, Danforth, 17 25
Clifton, 9 9	Watertown, 8 14
Ellington, 16 17	
Griggsville, 27 29	NORTH DAKOTA.
Harvey, 8 15	Caledonia, 4 8
Marselles, 17 18	Courtenay, 12 12
Oak Park, Forest Ave., 1 6	Kensal, 4 4
Prophetstown, 41 41	OHIO.
Rockford, First, 12 14	Jefferson, 2 3
Second, 10 15	Medina, 11 12
S. Prairie, 42 47	Oberlin, First, 6 18
Sterling, 3 9	Second, 10 19
W. Pullman, 3 9	Toledo, Second, 2 3
INDIANA.	SOUTH DAKOTA.
Elwood, 25 25	Academy, 18 18
Indianapolis, Pilgrim, 3 3	Beresford, 3 3
	Milbank, 4 4
	Worthing, 23 23
IOWA.	
Castana, 4 4	VERMONT.
Davenport, Bethle-hem, 3 5	Pittsford, 5 5
Decorah, 4 4	Rutland, 1 3
Dinsdale, 3 3	Stratford, 3 3
Grinnell, 1 7	Vergennes, 4 6
Hartwick, 4 5	Westminster, West, 4 7
Nashua, 3 8	Winoski, 3 3
New Hampton, 7 9	
	WISCONSIN.
KANSAS.	Beloit, Second, 7 7
Burlington, 6 6	Eau Claire, Second, 13 13
Russell, 12 12	Lafayette, 9 9
	Oconomowoc, 2 6
MAINE.	Oakbrook, First, 24 24
Augusta, 9 9	White Creek, 3 3
Bath, Winter St., 4 4	
Lisbon, 14 14	OTHER CHURCHES.
Temple, 6 7	Ashland, Neb., 10 10
Wells, 4 4	Baltimore, Md., Second, 5 5
W. Newfield, 8 8	Providence, R. I., Elmwood Temple, 34 34
	W. Guthrie, Okl., 9 9
MASSACHUSETTS.	Wilton, Mont., 4 4
Cambridge, Pilgrim, 10 13	Churches with less than three, 13 25
Haverhill, Riverside, 3 3	
Malden, Maplewood, 4 4	
Tewksbury, 16 17	
Whitman, 4 4	

Total: Conf., 726; Tot., 1,206.

Total since Jan. 1. Conf., 11,528; Tot., 17,956.

OTHER CHRISTIAN WORK.

The anniversary exercises of the Lay College, Revere, were held May 22, in the First Church, which edifice was well filled with friends and relatives of the graduates; and the program was of unusual interest. The theses of the students showed special care in preparation. The graduates numbered ten, chiefly from New England and New York. Pres. J. P. Bixby presented the diplomas.

CURRENT THOUGHT.

AT HOME.

The Presbyterian General Assembly is the text for a variety of homilies by the Presbyterian press. *The Presbyterian Messenger* is "constrained to call the attention of the Presbyterian Church to the fact that it is coming to be more and more governed by ad interim committees." *The Herald and Presbyter*, replying to certain predictions of ours, says: "Responsibility to God and his Church leads Presbyterians to make his will paramount to human friendships or sympathies. Calm, unflinching courage in the line of duty is not acting in 'cold blood,' but rather with the warmth of love which lifts the soul above all earthly influences." *The Evangelist*, commenting on the assembly's attitude toward John Crosby Brown and the other wealthy friends of Union Seminary, observes: "Let the 'hard-headed elders' remember that they must come down with the cash and count out all such grand men and large givers as those who have endowed our seminaries with princely liberality! Our experience of the 'hard-headed' is that they don't give like 'liberals.' And if our church is to fix a policy so hard and fast that only bigoted Presbyterians can give money or leave us treasure, we know what sort of stony pastures are before it. James Brown gave to William Adams; E. D. Morgan gave to Roswell D. Hitchcock, and so did Fayerweather. Preserved Smith gave to the new school features of the Presbyterian Church. If the church repudiates all such gifts in the future, the worse for her!"

The Northwestern Christian Advocate, looking over the field of politics, says: "We believe that if a leader were to appear who can command public confidence for experience, wisdom, unselfishness, integrity, honor, ability and sincere devotion to the people, a new party would crystallize almost miraculously, and place a man in the presidency who is not now even named in the calendar of political saints. . . . Thousands upon thousands in these latter days have a prepossession and a premonition that something ought to happen before long. Just imagine what a 'heathen' might almost contemptuously thunder at an American missionary concerning the public theft, municipal corruption, frauds, official shortcomings, social sins by act or consent of our citizens, the profanity, sensuality, betrayals, traffic in crime, murder, Sabbath-breaking and general libels upon our boasted Christian civilization!"

The Living Church interprets the recent action of the diocese of Massachusetts in dropping Rev. Dr. Chambre from the standing committee of the diocese as "clear proof that no action which has yet been taken has sufficed to check the advance of a rationalistic movement which threatens the very foundations of the Christian religion."

ABROAD.

At the recent meeting of the Congregational Union of Scotland, after a debate of high spirit and ability, it was agreed by the majority in favor of union with the Evangelical Union to let the matter lie on the table for a year if the minority opposed to this union would pledge itself to accept such a verdict as may be decided upon one year hence. What this happy stay of proceedings means is thus interpreted by *The Scottish Congregationalist*: "It does not mean that the majority have given in, nor that the minority have given in. The majority is as strong for union

as ever, rather should we say immeasurably more determined than ever. But it has consented to a great sacrifice in order to prove how earnest and sincere is the desire of every minister and delegate to go forward harmoniously and unanimously into the new life. The minority may, in the persons of at least some of its members, be as much opposed to union as ever. But these brethren do also sincerely and earnestly desire to preserve peace and harmony. In view of the strong feeling that has been evoked to give time for memory to soften the pain of controversy they accept the delay of one year. At the end of that time the present members of the minority say that if the majority of ministers and delegates does still evidently desire union with the Evangelical Union they will, in the name of Christ and brotherhood, consent to fall in with it."

How can the events recorded in Ex. 14 be true? some ask. Did the children of Israel go across the Red Sea with "the waters a wall unto them on their right hand and on their left"? Major General Tulloch, C. B., C. M. G., in *The United Service Magazine*, says: "Some years ago (January and February, 1882), I was engaged in making a military report on the Suez Canal, in which it was necessary to investigate the possibility of the traffic being willfully interrupted by obstacles sunk in the channel. I had also to examine, not only the banks, but the country on each side of the canal for a considerable distance. One day, when so employed between Port Said and Kantara, a gale of wind from the eastward set in and became so strong that I had to cease work. Next morning on going out I found that Lake Menzaleh, which is situated on the west side of the canal, had totally disappeared, the effect of the high wind on the shallow water having actually driven it away beyond the horizon, and the natives were walking about on the mud where the day before the fishing boats, now aground, had been floating. When noticing this extraordinary dynamical effect of wind on shallow water, it suddenly flashed across my mind that I was witnessing a similar event to what had taken place between three and four thousand years ago, at the time of the passage of the so-called Red Sea by the Israelites."

The Methodist Times admits that "there is a general and growing conviction among the best disposed and best informed that there is nothing which 'the people called Methodists' need so much as a deepening of the spiritual life and a pentecostal outpouring of the Holy Spirit. . . . It is probable that we are no worse than our neighbors of other churches. We have been demoralized by decades of unprecedented prosperity. We have been yet more injured by the desolating internal strife which nearly shattered our church in the days of our fathers."

TEMPERANCE.

— Of the 317 students in the British Congregational theological schools, 304 are total abstainers.

— The membership of the Bands of Hope and other juvenile temperance societies in Great Britain is now 2,737,394, more than 3,000 of these being in subordinate places in the British army.

— Lady Henry Somerset and Miss Willard have both conditionally accepted invitations to speak before the fifth meeting of the great Anti-Alcohol Congress to be held in Basle in August.

— The legislature of Michigan has passed a law which prohibits venders of liquor from retailing liquor to those who do not intend to consume it but do intend to give it to another to drink. In other words, it is an "anti-treating" law.

— A leading Indiana reformer is ready to prove by the testimony of his neighbors that

the communities of that State had less trouble with saloons and the sale of liquor during the three years from 1859-61, when the State had no law governing in the matter, than it has had since with its license system.

— The profits which accrued to the State of South Carolina from its State dispensaries of liquor during the quarter ending Feb. 1, amounted to \$151,295. Prof. H. H. Powers of Smith College inclines to the opinion that the system of State dispensaries should be given a fair trial in some of our other States.

— *The Voice*, in its discussion of the question, *On What Platform Can a Union of Reform Forces Be Brought About?* has got as far as naming two planks—the referendum, and public ownership and operation of steam railroads, street railways and telegraph lines. It believes that Prohibitionists who would object strenuously to the latter plank are few and far between, and becoming fewer every day.

— The Presbyterian General Assembly last week passed the following resolutions:

Whereas, It is the duty of the Church of Jesus Christ to avoid even the appearance of evil, and

Whereas, There is a well-grounded belief that danger lies in the use of fermented wine at the communion table,

Therefore, It is the sense of this assembly that unfermented fruit of the vine fulfills every condition in the celebration of the sacrament.

— Now that the Federal Government is shut out from taxing incomes, it will be compelled to resort either to the increase of duties on imports or the increase of internal revenue, and if it decides in favor of the latter the doubling of the tax on beer is suggested by some. Great Britain increased her tax on beer in 1894, and the Budget for 1895 retains the increased rate of 1894 despite the protests of the brewers. Great Britain calculates to raise \$29,950,000 in excise duties during 1895-96.

— The National Temperance Society, which has just lost its efficient secretary, John N. Stearns, is suffering serious financial embarrassment and it is feared will be obliged to discharge its missionaries and give up its work unless money can be secured at once to pay off the debt of \$10,000 and to provide for future needs. The society appeals to Christian people who are enlisted in the cause of temperance to come to its aid asking that donations be sent to the treasurer, 58 Reade Street, New York.

— The Supreme Court of Massachusetts has just decreed that the new board of police in Fall River has power to revoke licenses. The board was created by a law of 1894. Shortly after its organization it revoked two licenses granted under the old system by the mayor and aldermen. Their right to overturn the action of the mayor and aldermen was denied by the complainant in the case. The court rules:

No satisfactory reason can be given why the power to issue licenses should have been given to the board, and the power to revoke them left with the mayor and aldermen. Naturally it would seem that the responsibility for the continuance of his license to an individual who has violated any of those restrictions, or who for any reason should not be suffered to continue in the business, should rest upon the board or tribunal which was responsible for the issue of the license to him.

Obviously, if we must have State commissions to control the license policy of our cities, their full power must be upheld by courts and executives, if they are to be at all effective. Governor Greenhalge has again stepped in to prevent another city of the State from passing from home rule to State rule in this important matter. He has vetoed the bill establishing a State board of police for the city of Woburn, a city with less than 15,000 inhabitants, not more than ten regular police officers and thirteen liquor licenses.

SYMPATHY WITH THE MEDFIELD CHURCH AND PASTOR.

The General Association of Massachusetts, in session at Lynn last week, passed unanimously these resolutions, which voice emphatically the feeling of Bay State Congregationalists:

Whereas, The Congregational church in Medfield, Rev. Nathan T. Dyer, pastor, as we learn from the stenographic report of a public official hearing, has been subjected for more than two years, and especially during the past year, to the hostility of the firm of Searle, Dailey & Co., of New York city, manifested through its local partner and representative, Mr. E. V. Mitchell; and,

Whereas, Mr. Mitchell has publicly and repeatedly avowed his purpose to drive Mr. Dyer out of town, has discharged or refused employment to a considerable number of men and women, acknowledged to be competent and faithful, because they would not consent to withdraw from the worship held by the church and its pastor, and even has prohibited those in his employ from trading with persons who attend the Congregational church; and,

Whereas, All remonstrances and other efforts, made in a Christian spirit and a courteous manner, to induce Mr. Mitchell to refrain from persecuting the church and its pastor, as described, have failed; and,

Whereas, The State Board of Arbitration and Conciliation, after careful investigation, although having no power to inflict any penalty, or even to take any specific action, has publicly confirmed the charge of persecution shown toward the church and pastor; and,

Whereas, The Mendon Conference of churches, of which the church in Medfield is a member, not only has examined into the case, but has taken action indorsing the course of the church and pastor, and recommending that the other churches of the conference give them financial help, if necessary, in order to enable them to endure; and,

Whereas, The oppression of the church and pastor has already called forth indignant and deserved condemnation from business men in different portions of our country, as well as from many of the secular and religious journals; therefore, be it

Resolved, That this association offers to the church in Medfield and to its pastor, Rev. N. T. Dyer, its hearty sympathy, and urges them to stand firm for their rights, and also calls the attention of the citizens of Massachusetts, irrespective of all distinctions, to the fact that an attempt is being made in the town of Medfield to interfere with the freedom of speech, of intercourse, of trade and of worship, which deserves the promptest and severest condemnation.

Resolved, That our churches throughout the State be urged not only to bear the church and pastor in Medfield in their hearts and prayers, but, if necessary, be prepared to assist the church financially, until the persecution to which it is subjected shall have ceased.

Resolved, That a committee of three be appointed to present this action to the parties interested, if they deem it expedient.

The committee appointed, as suggested in the closing resolutions, consists of Rev. D. N. Beach, Rev. P. W. Lyman and Hon. L. N. Gilbert.

Don't worry yourself and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

BUILT HIM UP WONDERFULLY.—"I have given Hood's Sarsaparilla to my little boy, who was greatly run down in health. I found that it built him up wonderfully. It is the first medicine that I had ever given him, and whenever I have occasion to use medicine it will be Hood's Sarsaparilla."—A. M. BROWN, 19 Field St., Roxbury, Mass.

HOOD'S PILLS cure sick headache, indigestion.

Spring

Is the season when, more emphatically than at any other, we should build for the future. The reason why people need to take Hood's Sarsaparilla in the spring is based on scientific principles. The blood has become charged with impurities and has lost the richness and vitality which in a healthy condition it possesses. Therefore when the warmer weather comes there is a sensation best described as

That Tired Feeling.

If nothing is done to remove the cause of this feeling, the consequences may be serious. The blood must be purified and enriched and then strength and elasticity will return. Hood's Sarsaparilla is the best spring medicine because it is the best blood purifier. It removes the impurities, accelerates the circulation and by putting the blood in a healthy condition it creates an appetite and gives nerve, mental and bodily strength.

A Home Medicine.

"Hood's Sarsaparilla is our home medicine. It has kept us in health and has always been found a sure cure for indigestion and indisposition." L. J. ROWE, Box 668, Athol, Mass.

Hood's Sarsaparilla Is the Only True Blood Purifier

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4 NOVELTIES.

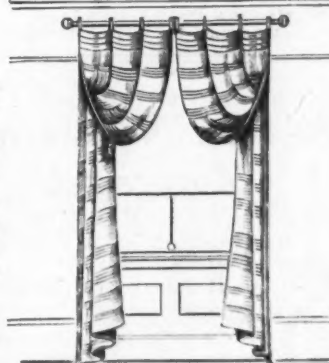
Here is a very artistic window drapery for a country house or an artist's studio. It is distinctly an antique, Oriental effect, the colors being as soft as in an old Flemish tapestry or on a canvas of the sixteenth century. Price \$4.25.

For a colonial library or dining-room we have just discovered a charming curtain—some English net goods with such an honest, homespun look that its appropriateness is evident at once. By the yard at 45c.; by the pair at \$5.

Another late arrival is a new Venetian portiere—a very close copy of old tapestry. The design is bold and the colors are in a very low key.

Under the new rate of duty we can furnish this at only \$2 a yard.

Just ready: Our new cambric shadings, tinted by hand, to match the latest English Shingle Stains and house paints. These tinted cambrics are for window shades. An experienced man comes to estimate on such work without charge. Medium size, 61c. each.



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THE BUSINESS OUTLOOK.

The decision of the Supreme Court upon the income tax will affect the Government revenues and deficits very seriously. For the ten months of the fiscal year, that is, up to April 30, there has been an excess of expenditures of \$45,299,368, and it is evident that for May and June this adverse balance will be added to by some five to ten millions. This is not a very encouraging fact, surely. Still, there are the same hopes that the revenues upon customs and from the internal taxes will continue to slowly expand. The treasury has a large cash balance, and this balance will be increased by some sixteen millions when the bond syndicate shall have completed its contract. So that, notwithstanding the deficit, no extra session of Congress is at all likely and the season for gold shipments is behind rather than before us, even were not Europe preferring our bonds to gold. Therefore, this very unfortunate condition of the revenues may not prove detrimental to our business development, although if it is not corrected by another winter it may then give rise to considerable troublesome legislation and otherwise disturb the markets.

Bank clearings are from 25 to 50 per cent. larger than a year ago, and compare very well with the totals of 1893 and 1892. In so far as they indicate the volume of merchandise moving, and not speculative transactions, they tell us that our recovery is already tremendous. The rise in prices has a great deal to do with larger bank clearings, and that rise in prices is now a fact in almost every department of business. Still, we cannot fail to observe that current speculation in oil, cotton, wheat, corn, leather and stocks is on a tremendous scale, and accounts for the greater volume of bank business. The trade development would be healthier without that speculation, but, it is inconceivable that the first should occur without the other.

It is estimated that orders for \$10,000,000 rolling stock have already been given this year by the railroads, and it is also estimated that the orders given for freight cars so far this year exceed by 5,000 the orders given in all of last year. Here are a couple of straws which show how important to many large industries it is that the railroads have better earnings and better credit. The steel rail mills will doubtless soon feel the effect of the better financial position of the railroads through larger orders for rails for renewals.

The iron market is showing pronounced symptoms of strength and larger business. The leading concern in the pig iron trade has advanced prices fifty cents a ton and the Southern furnaces have advanced seventy-five cents in some instances. In all forms of finished iron the markets are higher and more orders are being taken.

At no time since the revival of trade set in

has the general outlook been so bright as at present. Advancing wages testify to the genuineness of the improvement. Higher prices for commodities, larger volume of transactions, restored credit—these mean better profits. There has been, according to the best authorities, no damage of consequence to the great grain or cotton crops, although the yields of wheat and cotton will be only fair. Confidence in the future grows apace and the masterly addresses of Secretary Carlisle upon the monetary problem confirm the belief that the country is not at all likely to depart from its present sound money policy.

BIOGRAPHICAL.

REV. SWIFT BYINGTON.

Mr. Byington had been in failing health for more than two years and on that account resigned in 1893 his pastorate of the First Church, Exeter, N. H. Previous to that he ministered most successfully to the churches in Stoneham and West Brookfield, besides supplying for a year the Old South pulpit in Boston, to which he received a permanent call but declined. His longest service, however, was in Exeter, where he preached for twenty years and was considered one of the ablest sermonizers in the State. He was a native of Bristol, Ct., a graduate of Yale and studied theology at both New Haven and Andover. His age was seventy years and three months. A wife, one son and two daughters survive him.

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Nervous Prostration.
Mental Depression.
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June Weddings.

In the Cut Glass Department will be seen an extensive display of rich Cut Glass pieces, also complete table services, adapted to Wedding and Complimentary Gifts, and in the Art Pottery Rooms (3d floor) will be seen the newest things in China, from Mintons and the Royal Worcester Pottery, costing from \$5 to \$50 each.

In addition to the novelties now opening from Japan, in Cloisonne, Satsuma and Makuzu ware, we have opened the new MOTTO CHINA from Staffordshire, consisting of fancy Trinket Trays, Flower Baskets, etc., with gilt edges, costing from 25 cts. to \$2 each, in script letters inscribed, one motto to each piece, viz:

- "Nothing is troublesome that we do willingly."
- "The pleasure of doing good is the only one that never wears out."
- "Three things to be careful of—Health, Reputation, Money."
- "Early to bed and early to rise makes one healthy, wealthy and wise."

This exhibit, together with the souvenir pieces, including Boston Views on old blue Wedgwood plates and pitchers, may be seen on Main Floor Tables.

On main floor tables will be seen the beautiful designs of Loving Cups opened the past week, costing from \$5 to \$15 each.

In the Dinner Set Department and Lamp Department will be seen an extensive stock to choose from; lowest market values for equal ware, guaranteed always.

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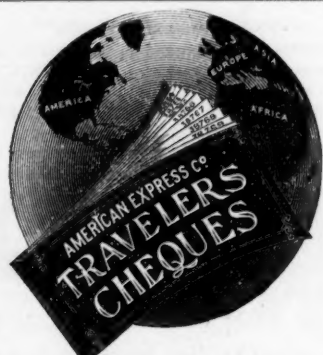
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ETHICS AND EVOLUTION HARMONIZED.

The members of the Boston Ministers' Meeting gathered promptly and in large numbers last Monday to hear Prof. George Harris's continuation of his previous lecture. Briefly reviewing the four theories of the relation between ethics and evolution, he proceeded to develop the fourth one, that of their harmony. The problem is to reconcile self-sacrifice, which has been considered the ruling principle of ethics, with self-regard, the ruling principle of evolution. Professor Harris defined the good as perfection of personal character, the right as the good regarded as obligatory, and claimed that love includes both. Love of others seeks their highest good and is satisfied with nothing short of righteousness. Worthy self-love, then, would seek to realize the same ideals in the ego as are demanded in persons beloved. Since one cannot seek good for others except at the same time he seek it for himself, it follows that only those who have a due realization of and regard for their own progress toward perfection can effectively serve their fellowmen. Christ's second great commandment, "Thou shalt love thy neighbor as thyself," was quoted as ground for belief that self-regard is the only true basis of love for others. Sympathy has in itself no moral value, and may be so mistaken as to become absolutely immoral. Altruism unmodified by the saving principle of self-regard would result in a state of society where there would be competition to receive favors rather than to bestow them, on the ground that the greatest kindness one can show another is the opportunity of service. The true altruist seeks good for himself and increases it by imparting to others. All intellectual and moral satisfaction, such as is found in contemplating the beauties of nature or the truths of science, is increased by sharing with others.

Self-sacrifice, then, which would give up all one's powers and possessions for the sake of others, is limited by self-regard, which prohibits the surrender of character. Thus both work together toward the ideal condition of moral perfection in the individual and in society; and the whole process, though gradual and at times indirect, is divine. This lecture was even more enjoyable than that of last week, and was received with hearty appreciation.

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The colors are so blended as to disguise dust and spots, and the garments are fashioned, both inside and out, in the most thorough and perfect manner.

We call the particular attention of parents to these most desirable productions,

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Of heather so green."*

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\$8, \$10, \$12, \$15.

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sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, \$2.00.
Address THE CONGREGATIONALIST, Beacon St.

THERE is nothing much prettier than the light summer gowns worn by the young ladies on the day of their graduation. The dainty silks and muslins, as well as the wool fabrics, make this occasion a beautiful sight. Chandler & Co. have in their Winter Street windows a large and varied assortment of these goods, making one of the most attractive displays of the season.

Following out the souvenir china with Boston views which Jones, McDuffee & Stratton have been bringing out the past few years, they are now landing novelties in the way of motto or maxim china which they have copyrighted. A firm in New York have brought out picturesque views of old New York on plates and have placed them with Jones, McDuffee & Stratton to sell in Boston.

THERE is always something noteworthy about anything which can justly claim to be the original article of its kind, and when this is supplemented by unrivaled and continuous merit in the article itself one may safely purchase it. Mrs. Henry Ward Beecher says something to the point along this line concerning "Constantine's," the original pinetart soap on page 863 of this issue, where the reader will be glad to find an excellent portrait of that distinguished woman.

THERE is an unusually large rush to Europe this summer, and Clark's new Tourist Agency (an American institution) is doing a very large business. A large party sails on the Aurania July 4, as well as on the Berlin June 26 (specially chartered by Clark), and on the City of Rome. Mr. Harris, United States Commissioner of Education, is a member of Clark's excursion on the City of Rome, as well as United States Congressman Hill of Connecticut, and many other prominent people. For full particulars relative to tours, etc., address Clark's Tourist Agency, 111 Broadway, New York.

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During 1894 over four thousand English people traveled from London to various parts of the Continent under the arrangements which Dr. Lunn made for them. The annual Conference for the Reunion of the Churches which he established at Grindelwald in 1892 has been attended by the Bishop of Worcester, Bishop Vincent, Rev. H. P. Hughes, Dr. Charles Berry, Pere Hyacinthe, Lady Henry Somerset and Miss Willard. Among those who have lectured in Rome have been the Bishop of Peterborough, Archdeacon Farrar, Mr. Ha-weis, Professor Mahaffy, Dr. Cunningham Geikie, and other eminent men.

Full particulars of these Tours on application to

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By specially chartered steamer "Friesland," Jan. 29, 1896, visiting Bermuda, Azores, Gibraltar, Malaga, Granada, Alhambra, Alicante, Cairo; ten days in Palestine, Beyrout, Ephesus, Constantinople, Athens, Rome, Nice. Only \$550 and up, hotels, excursions, fees, etc., included. Organized and accompanied by F. C. Clark, ex-United States Vice-Consul at Jerusalem, and a staff of competent assistants. Thirty excursions to Europe. Ocean tickets by all lines. Send for Tourist Gazette. F. C. CLARK, Tourist Agt., 111 Broadway, N. Y., Official Ticket Agt., Pennsylvania & Erie R.R. Boston Branch, 210 Carter Building.

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Saratoga Springs. THE FRANKLIN HOUSE,

Church Street, near Depot and Broadway, handy to all the Springs and nicely located, will be open about May 10th for the season of 1895, under the management of Miss L. D. Salisbury, who was so successful last season in pleasing all her guests. Prices about the same as usual.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MAY 24.

The meeting was led by Mrs. C. H. Daniels, who spoke of "Repose in our work or serenity in service," as taught in Ps. 37, and exemplified in the life of our Lord and in the lives of many disciples in all ages, missionary work furnishing notable examples of serenity accompanying the most active and often very trying service. This topic, considered in connection with all the perplexities of the work today, struck a responsive chord in many hearts, and helpful words were uttered by Mrs. Kellogg, Mrs. Goodell, Mrs. Pratt, Mrs. Barrows and Mrs. Capron. Mrs. Capron spoke of the day as specially set apart by the Board of the Interior to pray that their debt may be lifted, and Miss Child suggested that it must not be forgotten that if the receipts of either of the Woman's Boards fall behind, the American Board is that much lacking in its receipts. Sympathy was expressed and prayer was offered in behalf of the Board of the Interior.

Mrs. Thompson spoke of the girls' school in Sivas. Miss Stanwood mentioned the workers at Bardesag and Adabazar, Turkey. Mrs. Parsons, who went out in 1850, has passed through varied experiences, still devoting herself to the work after the violent death of her husband and now has returned to her old station, Bardesag, where she is heartily welcomed. Miss Farnham went out in 1871, Miss Sheldon in 1886 and Miss Hyde in 1891. These three are associated in the girls' school in Adabazar, which is largely self-supporting, except the salaries of the missionaries.

Miss Lamson read interesting extracts from letters from Miss S. Louise Day, a member of the executive committee of the Board, who is now in Constantinople, making her headquarters at the American College for Girls, and who has greatly enjoyed becoming personally acquainted with the college and its faculty, with other work in Constantinople, as well as her visits to Broosa, Bardesag and Adabazar.

The calendar suggested prayer for village schools in Western Turkey, and Rev. C. C. Tracy of Marsovan was quoted as saying, "The better development of the village school system is a work which the Woman's Boards may well lay hold of with all the enthusiasm which marks their operations. There is a large sense in which a woman's board may become the mother of a rising generation in a distant land."

Mrs. Schneider in this connection gave some reminiscences of Yenijeh, a town of 6,000 inhabitants, where she and Dr. Schneider lived at one time and found it hard to gain a foothold, where the school which she opened for girls was broken up by a priest, but where now a successful work is carried on.

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THE MAKING OF A MINISTER.

This was the theme which engaged the attention of the Boston Congregational Club at its last meeting for the season on Monday evening. To the discussion of it had been summoned three competent and extremely interesting speakers. The first, Percy Alden of Mansfield House, London, who has been speaking in this vicinity a number of times the past week, dwelt upon the opportunity before the ministry arising from the broadened modern conception of the gospel as designed for this world as well as for the next. It has to do with the surroundings of men's lives. Mansfield House has benefited the students of Mansfield College in furnishing them a field for practical service. It has re-interpreted Christianity to the working classes of Canning Town, many of whom have been changed from a hostile to a favorable attitude toward Christianity. This result is all the more striking because heretofore ninety-five per cent. of the working men of East London have never attended church. In closing Mr. Alden spoke eloquently of the appeal of Christ as embodied in the life of laymen as well as ministers to the average human being.

Prof. George Harris's contribution to the discussion of the subject was a racy and colloquial analysis of the elements entering into the clergyman's make-up, beginning with his ancestry and winding up with the influence upon him of his wife and parish. The origin and function of the various departments in the seminaries were set forth and a closing word given as to the qualities desirable in a minister.

Prof. George P. Fisher was warmly welcomed, it being a number of years since he has spoken in Boston, and his address was marked by his customary clearness of thought and felicity of expression. He considered that the qualities most desired in a minister are common sense, clear and vigorous thinking, a sense of the times in which he lives, a firm conviction that the only hope of the soul and of society is Christ and sympathy with men.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BAILEY—In Grinnell, Io., May 4, Emily F. Bailey, aged 23 yrs., 9 mos. No one among the young people of her town and church was more highly esteemed as a Christian.

CHITTENDEN—In Montclair, N. J., May 23, Henry A. Chittenden, aged 79 yrs., 1 mo. He was a leading temperance worker, a pioneer in the anti-slavery movement and one of the six men who were instrumental in calling Henry Ward Beecher to Plymouth Church, Brooklyn. For six years he maintained a Congregational church in Washington, D. C., dedicated to "free speech" on the slavery question.

COGSWELL—In Braintree, May 17, Elizabeth Doane, wife of Dr. George Cogswell, aged 83 yrs.

HOPKINS—In Newburyport, May 26, Mrs. Louisa Parsons Hopkins, aged 61 yrs. She was an eminent teacher and for seven years was a supervisor in the Boston public schools, filling the position with signal ability.

MACDUFF—In Chislehurst, Kent, Eng., Rev. John Ross Macduff, D. D., aged 77 yrs. He was one of the most popular religious writers of his day, the aggregate sale of his works reaching over 3,000,000 copies.

SPRING—In Dorchester, May 12, Charles F., son of the late Dr. C. H. Spring.

DEACON ROLLIN C. THRALL.

Deacon Thrall died in West Rutland, Vt., May 12, of heart failure, aged 66 yrs., 11 mos., and at a special meeting of the church, May 16, the following resolutions were passed:

Whereas, It has seemed good to our Father in heaven to call to a higher service our beloved brother, Rollin C. Thrall, who throughout his whole life has been a useful and beloved citizen of this town, who for forty-four years has been an earnest, faithful and unusually active member of this church, and who for nearly twenty years has served this church as deacon, endeavoring himself not only to his fellow church members, but to all whom he sought as Christ's messenger;

Resolved, That this church take this method of recording its appreciation of our brother's high Christian character and unswerving loyalty to the cause of Christ, and the interests of this church, that we recognize the power of his influence and example, that we sorrow at our loss but joy in the assurance of an eternal reunion;

Resolved, That we tender to the bereaved members of his family our sincerest sympathy and love.

CHARLES A. PARKER, Clerk.

MRS. CHARLOTTE (BAKER) HIXON.

Who died May 6, was the widow of Rev. Asa Hixon. She was a native of Franklin, Mass., and a daughter of Capt. David Baker. The sterling qualities of a noble ancestry—the Bakers and Richardsons—were manifest in her character.

The failure of her husband's health in his early ministerial career, and his subsequent years of hopeless in-

validism, threw upon her, for a long period, burdens which he was unable to bear. Besides these, there were the mother's share of the family responsibilities, with more or less care of the invalid husband. All this was accepted with uniform Christian cheerfulness, and no word of complaint was ever heard from her lips. She united with the church in May, 1828, and lived a consistent, faithful Christian life. So far as the responsibilities alluded to would permit, she was active in the work of Christ's kingdom. After her husband's death she continued to minister to others of her immediate relatives who were in sickness, and endeared herself greatly to such by her loving care and sympathy. The later years of her life were spent in the home of her son, in Brooklyn, N. Y.

She was a diligent reader throughout her long life of over eighty-eight years, made it a practice to mark passages which especially impressed her, and frequently to transcribe such. The associations of earlier years she cherished to the last, and had a large list of occasional correspondents.

A life has ended whose worth may not have been attested by public acclaim, the review of which in the day to come may elicit the surprised "Lord, when saw we thee . . . and ministered unto thee?" but upon which the Master shall surely place his seal—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

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manufactured heating and cooking apparatus about 50 years. Are still at it, and expect to be. This means something—only goods that are right can stand the test of time. For sale by best dealers all over the country.

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SUN PASTE
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**CURES DISEASE
WITHOUT
MEDICINE**

It has Cured Chronic Cases
—PRONOUNCED—
"INCURABLE"
NOT A BATTERY OR BELT.
NO SHOCK.

PROFESSOR TOTEN,
of YALE COLLEGE, says,
on page 225, volume 7, of his work,
"Our Race":
"But, thanks be to God, there is a
remedy for such as be sick—one sin-
gle, simple remedy—an instrument
called the Electropoise. We do not
personally know the parties who
control this instrument, but we do
know its value. We are neither
agents nor in any way financially in-
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Write for book, telling
"What it is" and "How it Cures."

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No excuse! You must try it.

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THE GREAT
French Tonic

Your druggist must have
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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

U. S. Census for one year, 1880, reports
**35,607 Deaths from
Cancer.**

**The Berkshire Hills
Sanatorium,**

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **DRS. W. E. BROWN & SON, North Adams, Mass.**

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It was the Only
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It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

BEWARE OF IMITATIONS.

SOLD BY THE BEST DRUGGISTS.

Prices 35 cts. and 75 cts. a Bottle. Trial size 10c.

SIPTINGS FROM THE LYNN MEETING.

On all sides were heard commendations of President Gates's incisive address.

Congregationalism in order to work well needs grace in the heart.—*Dr. Quint.*

As powerful organizations for the benefit of church work, the Boys' Brigade and Brotherhood of Andrew and Philip received unqualified commendation.

That only one church of the eighty or more which have become incorporated has returned to the old form was one of the chief points of interest in the report on the subject.

Rev. E. Blakeslee, who was one of the original movers for increased and more direct representation, contemplated with apparent satisfaction the size of the assembly.

The consideration of the nominees for corporate membership in the American Board brought out the fact that never before has the Cape district been represented among the appointments.

Thoughtful was the person who located at the station a placard announcing where the meetings were held and the way thither. There is no little thing which a stranger in a strange city appreciates more.

Apropos of Sabbath observance, the example set the churches by the Christian Endeavorers this year in planning to hold no convention meetings on Sunday had very honorable mention and a round of hearty applause.

How much of interest has been added to the yearly meetings by admitting laymen as delegates can be appreciated only by those who heard the discussion of labor problems by business men and pastors from experience and theory.

Though the missionary spirit ran high, surprise was expressed by one speaker that more of our missionary societies had not found a place on the program. Indeed this would be a departure, if compared with the programs in other States.

The ocean front proved an attractive resort between the sessions, and a good many persons gained a new idea of the possibilities of Lynn itself as a watering-place. Its aristocratic neighbors, Nahant and Swampscott, certainly do not possess a monopoly of beautiful outlook upon the blue Atlantic.

When this city entertained the churches more than two decades ago, the American Board was then urging the necessity of prompt aid. It should be a cause of encouragement now in the present straitened condition that since then twenty years of greatest usefulness have been added to the life of this great society.

Whether by reason of the joint moderatorship or not, the business was dispatched with such celerity that repeatedly the program was found to be behind time. It is not unlikely that the abandonment of the rule requiring daily reading of the roll had something to do with the result. The advantage of the change was specially great this year in view of the fact that the new rule, in operation for the first time, regarding delegates largely increased the representation. That other innovation, also, which substituted the mere sending in of the names of delegates for the actual presenting of credentials, became quite popular before the close of the meetings.

Have You Smoked too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby, quiet the nerves and induce refreshing sleep.

"Don't Borrow
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'Tis cheaper
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That's the name of the perfect soap. It makes you perfectly clean, keeps your skin in perfect order, gives you perfect satisfaction in every way. Ask your dealer for it. (5c.)
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A LETTER FROM

Mrs. Henry
Ward Beecher
RECOMMENDING
Constantine's
Pine Tar Soap.

(Persian Healing.)

Brooklyn, March 13, 1895.
Charles N. Crittenton Co.,

Gentlemen:—I find the PINE TAR SOAP (CONSTANTINE'S) you gave me quite satisfactory, and have been glad to give samples to several friends, who agree with me that it is among the best specimens of Toilet Soap that we have.

Yours respectfully,

Mrs. Henry Ward Beecher

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WITH A COMBINATION BOX OF SWEET HOME SOAP
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Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

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Makes the PERFECT BREAKFAST BEVERAGE, KAFFEEBROD.

This BREAD COFFEE is nourishing, supporting, upbuilding. It is the long-sought breakfast and supper beverage for children, and for adults in whom tea or coffee cause nervousness.

SAMPLES FREE at all our offices, and sent by mail for postage.

IT CLINGS TO THE MEMORY.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every State gathered together the good, the true, and the beautiful, and made of them a gorgeous pageant that outshone even the splendor of the Cæsars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co., 152 & 153 Michigan Ave., E. S., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally,

between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of *The Congregationalist* who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for \$9.00. They argue

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

WHY?

The illustration on this page is a photo-reduction of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 152 & 153 Michigan Ave., E. S., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works

of art, and make a beautiful collection of souvenirs of the Fair. The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. Address orders plainly:

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